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PARAM GURU
KRAL BAB
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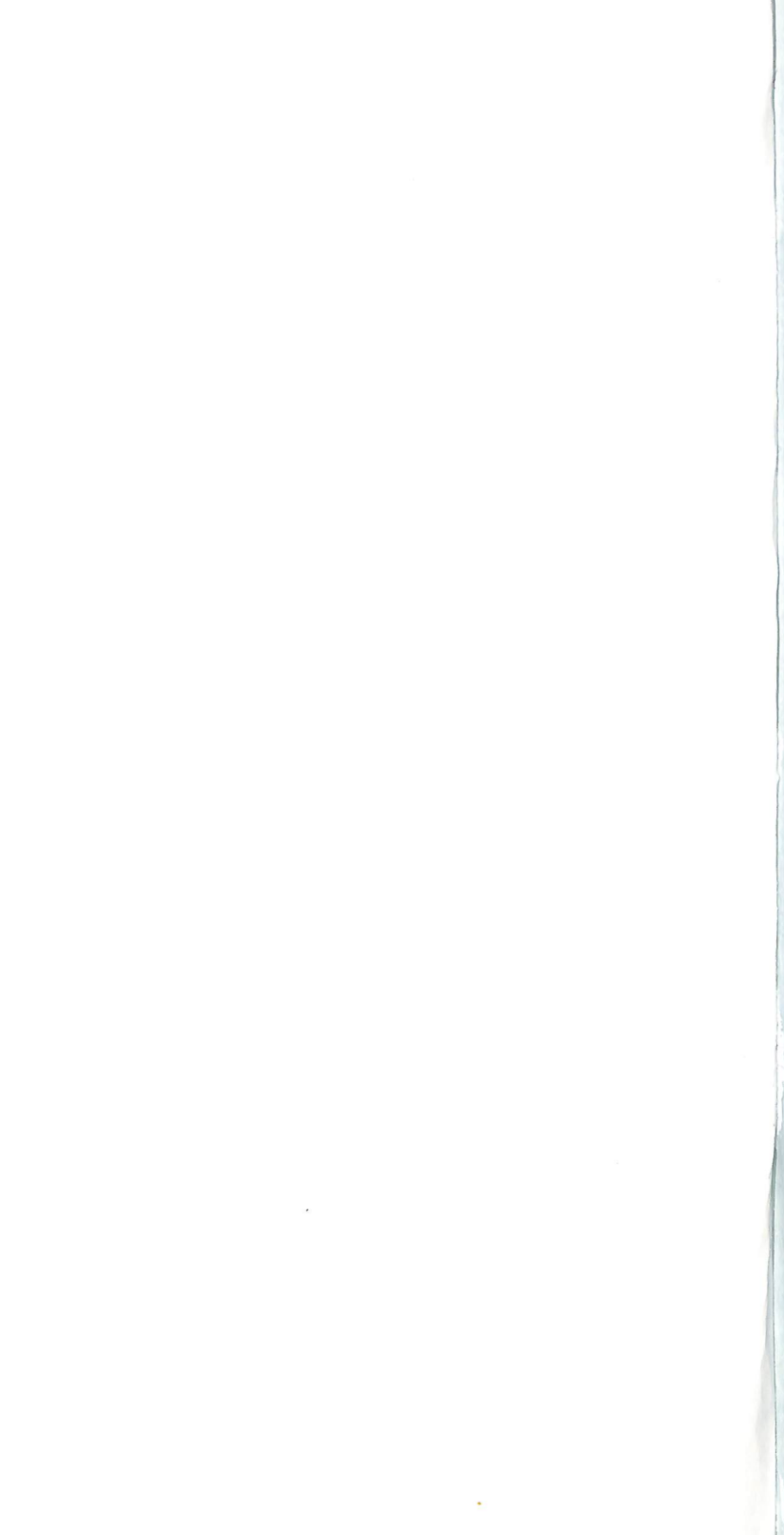
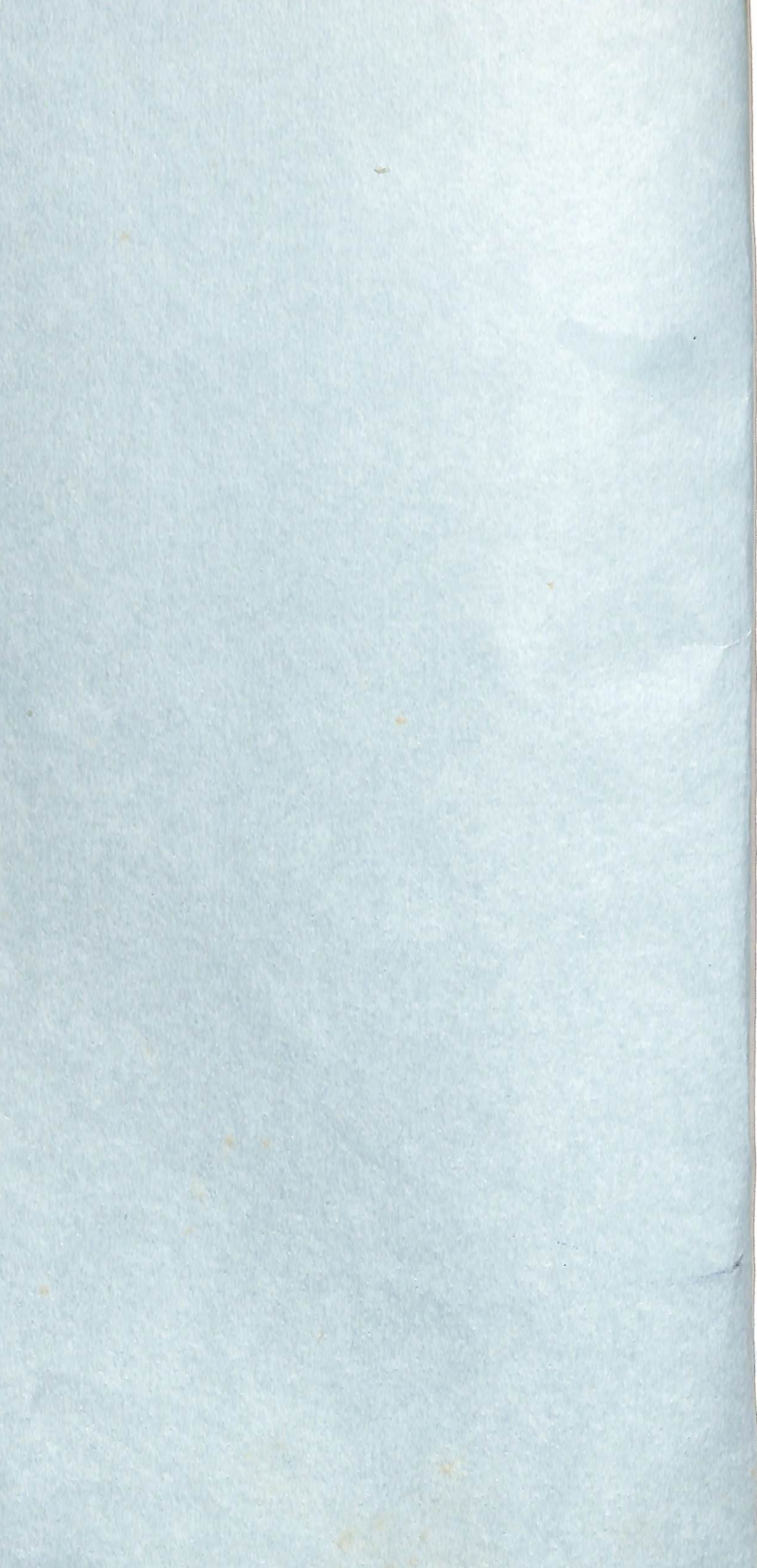
HIM
BY
SH. RAVINDER BAKSHI

PARAM GURU
Kral Bab

Swami Lal Ji

Swami Nand Lal Ji

Swami Kumar Ji

Ist Addition : 2007

Written by :
RAVINDER BAKSHI
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ॐ श्री कालबबाय नमः

“गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुः साक्षात् महेश्वरः।
गुरुरेव जगत् सर्वं तस्मै श्री गुरुवे नमः ।।”

“मंत्र मूलं गुरुः वाक्यं पूजा मूलं गुरुः पंद ।
ध्यान मूलं गुरुः मूर्ति मोक्ष मूलं गुरु कृपा ।।”

ॐ श्री गुरुवे नमः परम् गुरुवे नमः।
परमेष्ठिनि गुरुवे नमः परम आचार्याय नमः।
धर्माचार्याय नमः आदि स्यद्धिभ्यो नमः ।

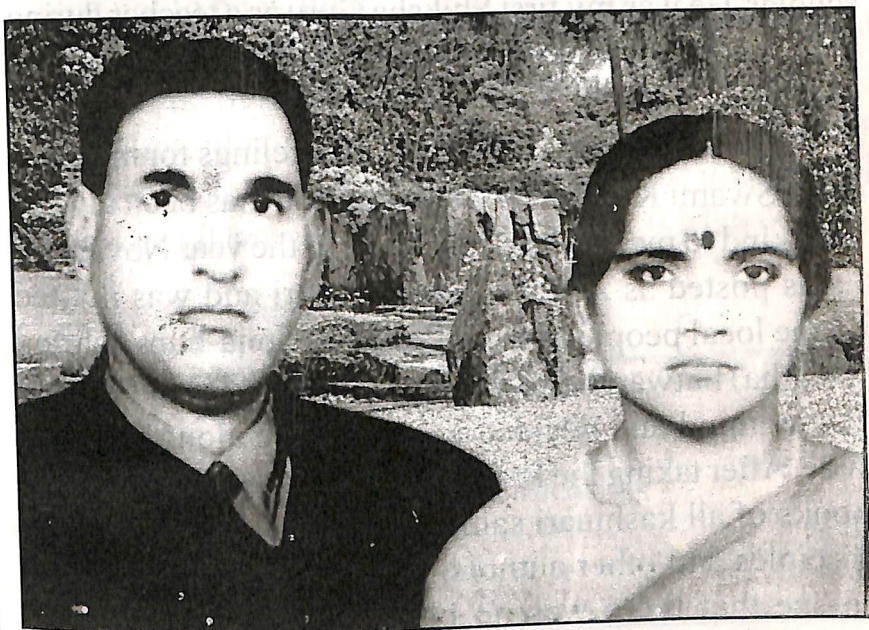
“ॐ हरि नमः ।” ॐ श्री कालबबाय नमः

“ॐ शुक्लाम्बरधरं विष्णुं शशिवर्ण चतुर्भुजं।।
प्रसन्न वदनं ध्यायेत् सर्व विघ्नोप शांतये।
अभिप्रीतार्थ सिद्धयर्थं पूजितो यः सुरैरपि ।
सर्व विघ्नच्छिदे तस्मै श्री गणदिपतये नमः।।”

विश्वभय विनाशम दुःख दारिद्र अृण नाशनम् ।
सकल सुख विकासम श्री महागणेशं नमामि।।

DHYANAMULAM - GURUMURTIH
POOJAMULAM GURUHPADAM
JANAMMULAM - GURURVAKHYAM
MOKSHAMULAM - GURUH KRIPA.

PREFACE

This the first ever booklet written about Swami Kralbub Ji Maharaj by author is an attempt to crystallize facts about spirituality as guided by Swami Kralbub Ji Mahraj about which there will be lots of quires in the minds of an inquisitive devotee, who is in search of truth and to enable to reach to the people, the simple way to understand and explained by Kralbub Ji Mahraj himself, we all during our spiritual journey are faced with

Late Sh. & Smt. Jankinath Bakshi (Magam) Kashmir

questions for which we need to make a search to find the answers. This book tries to satisfy the thirst.

It took me a long period of time in collecting the raw manuscript of this book, which is nothing other than some reminiscences of Swami Kralbub Ji Maharaj. I consider writing of some interesting moments of true experiences and tranquility and light of wisdom a humble offering to His holiness. Before pen prostrating of any word regarding His holiness, I wish to thank my great parents Lt. Sh. & Smt. JankiNath Bakshi, whom I am deeply indebted for taking me and leaving me to dive in this ocean of spiritual knowledge and wisdom of Swami Kralbub Ji Maharaj. They themselves wished to tread the untrodden ways of truth and light shown by Bub Ji Mahraj but could not because of their early death.

I am also indebted to my father –in-law Late Amar Nath Bhat (Retd Principal) who in real sense was a great scholar. He was my first Shiksha Guru as a teacher during my school days. Lateran taught me the basics of Sadguru Mahima.

I have no words to express my feelings for my great Guru Swami Kralbub Ji Maharaj, Who has been always very kind to me. Fortunately, once in the year Nov.2006, I was posted as Zonal officer Satwari and was invited by the local people to have Prasad at Sona-bub-Ashram (chattha) Satwari behind Jammu Airport. I at once made up my mind and decided to participate along with my wife. After taking the Prasad, we saw a bookseller selling books of all kashmari saints, written by their devotees, disciples and other authors. But we were disappointed to see that there was no book written about Swami Nandlal Ji and Swami Kralbub Ji. Then I realized a book

should have been published on the name of such great Gurus. It gave me a different type of feeling and on the other side inispiered me to pendown my thoughts regarding such great Guru's. It was a wonderful experience that on the same day during mid night I saw my Satguru in the dream giving me a pen. It was the day when I decided to pendown my feelings, thoughts and experience regarding the life history of my Satguru.

It would not have been possible for me to write this book without the cooperation of my wife Mrs. DAISY BAKSHI (Manager J&K bank ltd.) to whome I salute from the core of my heart, who stood like a rock behind me sometimes when I got mentally disturbed due to certain reasons, she used to tell me "come-on, don't be discouraged our Satguru is with us." And in this way she always encouraged me. Whatever I would write she used to go through it and discuss with me, "what and what not to be written."

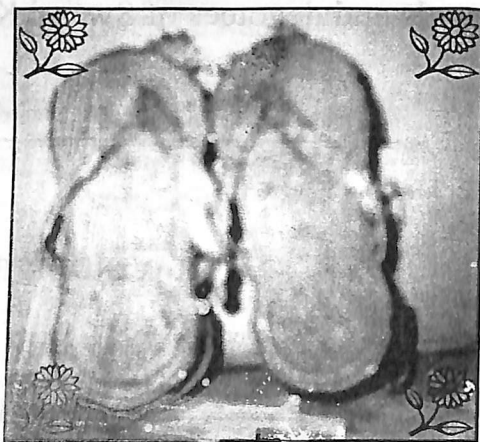
I am also thankfull to my brothers Mr. Yougesh Bakshi and Surinder Bakshi for their contribution.

Hope this book may prove a source of Devine, upliftment and enlightened inspirations for innumerable souls and devotees of Swami Kralbub Ji Maharaj.

RAVINDER BAKSHI

GLORY OF THE GURU PADUKA

Lord Shiva told Maa Parvati, "There is no mantra greater than the Guru's paduka. (It means that Guru's words represent His lotus feet and His words are nothing but mantras.) There is no deity greater than the Sadguru and there is no Diksha better than shaktipata, through which the Guru transfers His spiritual energy to the disciples. If an ordinary person utters a mantra, it is merely a group of words. The Agni Purana calls it a dormant mantra But the same mantra, when given by an enlightened Sadguru, is imbued with His Atma Shakti. The agni puranima calls it a conscious mantra. There is no other initiation as powerful as that given by the Sadguru. There is no merit higher than what is obtained by worshipping one's lineage. (The literal meaning is worshipping one's parents but the real meaning is worshipping God. The supreme father of human race, father of all life, the supreme Brahman, Supreme Self. The Sadguru is essentially the embodiment of the supreme Brahman.) And therefore the merits acquired through the worship of the Guru is of the highest order.

The holey image of the Sadguru is the key to meditation. Devotional love for His pious feet is the key to worship. The Sadguru's ambrosial words constitute the key

mantra. And His **benign grace** is the key to final salvation.

Parvati! The root of all that happens in the universe is the Guru. Therefore, for success in all endeavours, one should always serve the Guru with devotion.

Fear, sorrow, avarice, delusion and confusion haunt men only so long as they don't seek refuge in the Gurudev who is ever so loving to His devotees.

So long as true devotion to the Sadguru is not kindled in one's heart, one is bound to wander in this world, tormented by all sorts of sorrow and impurities.

Guru Mantra, once perfected through its systematic japa, endows one with all sorts of supernatural and divine power. And then with the benign grace f the Sadguru, one finally attains the Supreme Being and becomes a Mahatma, a great Soul.

The Guru when satisfied with his disciple's seva, awards boons to the latter. Similarly the disciple should endeavour to please the Guru by serving Him with all his wealth and Prana. Here, serving the Guru with Prana implies the complete surrender of the disciple when he is devoid of all resolves and counter-resolves; since one's identification with the body is primarily generated by prana itself, which is actually the last and final attachment. Thus we can conclude that for serving the Guru with prana, the disciple should surrender his identification with the body at the holy feet of his Guru.

When the sadguru enlightens the disciple with the essence of his True Self, which transcends time and space the disciple gets liberated and transcends the cycle of birth and death.

The disciple should strive to propitiate the Guru in order to win His favour. Once the Guru is pleased, then and there the disciple is absolved of all his sins.

The disciple who do not desire anything from the Guru, find all their needs fulfilled by the sheer grace of the Sadguru (Supreme Master).

There is no doubt that once the Sadguru is pleased, Brahma, Vishnu, Shiva and other Gods, munis and yogis automatically become pleased and shower their grace on the devotees.

The disciple, who attains blessings of the compassionate Guru by pleasing Him with his devotion, is freed from Karmabandhana and becomes a deserving candidate for both Bhakti and Mukti.

The disciple should follow the precepts of the pleased Guru. While discharging his daily duties, the disciple, with all his body, mind and speech, should strive to do good to others.

CHARACTERISTICS OF A TRUE DISCIPLE

Guru is the mother, Guru is the father, Guru is the brother, and Guru is the friend who ensures the true welfare of the disciple. Service to the Guru is the only obligatory Vedic duty of the disciple and it is the only Dharma of the disciple. Guru is his tutelary deity who has attained oneness with almighty Lord. Thus the Guru, and the Guru alone has the supreme glory of being the greatest friend. A disciple should therefore revere his Guru alone as his trustworthy guide.

When one identifies oneself with the body, one naturally develops a sense attachment towards the relatives of the body. This feeling vanishes as and when one ceases to identity oneself with the body. Evidently enough the body is a store house of excreta and urine and is transient by nature. It is only with the Guru's grace that the habit of considering the body to be one's True self is eliminated and the disciple becomes firmly established in the supreme consciousness to finally experience-' I am That'. The experience of ' I am That' eliminates one's identification with the body along with the attachment generated thereof. This absence of the sense of mine (Nirmamata) is the salient attribute of a true Sadhak that the disciple is privileged to be endowed with.

A true disciple never allows his Chitta to become restless. He constantly strives to stay calm in order to establish himself in his True Self. Even when his body is active, his Chitta is forever fixed (focused)upon the pious feet of the Guru. However distracting the circumstances, his attention always remains reverentially

fixed at the Guru's holy feet. A disciple, who remains ever calm and composed even during his day to day life with an unswerving faith in the Guru, is a true disciple and a true Spiritual Aspirant. Whereas he, whose mind is restless, is not the one who can attain his supreme good. Only the disciple whose heart is ever calm and composed is a true spiritual aspirant. Only the disciple, who accomplishes such tranquil temperament and aspires for his true good, is competent to become established in the absolute Truth with a moment's instruction from a Guru.

The tranquility of the mind is the greatest attribute of a disciple. This helps avoid six types of vices (lust, anger, avarice, attachment, conceit and jealousy) as well. These affect the physical body, but the disciple is essentially devoid of his body-consciousness. Thus by following the precepts of the Guru, the disciple is able to overcome these vices. The inquisitive disciple who has attained tranquility of the mind and aspires for the Absolute Truth, automatically becomes devoted to the Guru's feet. He who has no real inquisitiveness for the Supreme Being, cannot devote himself to the service of the Guru, and if by chance he becomes engaged in such endeavour, it would be purely for the lure of sense-pleasures. One who abandons all sense-pleasures and single-mindedly pursues the spiritual discipline with the sole purpose of realizing the Supreme Truth is invariably endowed with the true Jijnasa. A true disciple always nurtures such an essential Jijnasa in his heart and enhances love for the Absolute. An overwhelming penchant for the Absolute Truth and an ever-growing faith in the same are the cardinal virtues of a true disciple.

Sincere Aspirants Beware

Those who are bereft of Self-knowledge, question the need of a Guru. They proclaim that there is no need for a Guru and it is an unnecessary waste to go to a Guru. Had those poor souls experienced a glimpse of their true Self under the Lotus feet of an Enlightened Sadguru, they would not have uttered such words.

Swami Shivananda declared that the Guru is the only savoir on the thorny path of Truth, He said, "you need a teacher to learn how to cook, a professor to learn science. You need a teacher to learn any art. Then, is there no need for a Guru to learn Atma Vidya, the knowledge of the Self? Without a Sadguru you cannot progress on the path of spirituality. Seek the knowledge of a Guru, whose company elevates you spiritually, whose words inspire you, who can dispel all your doubts, who is free from lust, anger and greed, who is selfless, who readily showers affection, who has no ego, whose life and conduct exemplify the message of the Gita. Bhagawat and Upanishads and who liberally share the bliss of chanting the Lord's name with others. Seek out such an awakened Soul and take his refuge. If you think there is no suitable Guru than the Guru also will proclaim that there is no worthy disciple. Only when you become a competent disciple you will be able to appreciate the capabilities and greatness of a Sadguru." "Regular practice dispassion, divine grace and grace of Guru enables the mind to become calm and tranquil. Tranquility of the mind cannot be attained through just talk."

Shivaji became great and powerful under the grace and lotus feet of Sadguru Ramdas. Sant Ramananda was Kabirji's Guru. Sage Vasishtha was Lord Rama's Sadguru. Sandipani was the Sadguru of Lord Krishna Pujya Bapuji's (Sant Sri Asaramji Bapu) Guru was Swami Sri Lilashahji Bapu, whose Guru was Swami Keshavananda.Swami Nandlal ji Guru of Kralbub ji Mehraj.

Swami Kralbub Mahraj says he does not know what he would have been, had he not attained the lotus feet of his Gurudev. If people are hateful or envious of Saints and Sadgurus, let them harbor such feelings. No sane person would listen to the slanderous attacks made against the Saints and Rishis of Hindu Dharma. Let them bark like dogs. Wise aspirants should beware of such people.

Actually in the absence of the guidance, compassion and grace of a Sadguru, an aspirant does remain entrapped in the web of his mind. Therefore, even though he may appear to be dedicated to the path of God, but in reality he only follows the dictates of his mind. He should repeatedly listen to the ambrosial words of Guru that how to control the mind. Even in yoga Vashishtha Maharamayana, Lord Shiva tells Vashishthaji, the Guru of Lord Ram. **"O great among seers! As a washer-man removes the dirt from clothes with the help of soap, so does the Guru and scriptures remove the dirt of ignorance."** Sant Kabir too has said,

The Guru is the washer man, his disciple the cloth;

The Lord is the strong soap that cleanses the mind, if the mind and soul are made clean by the

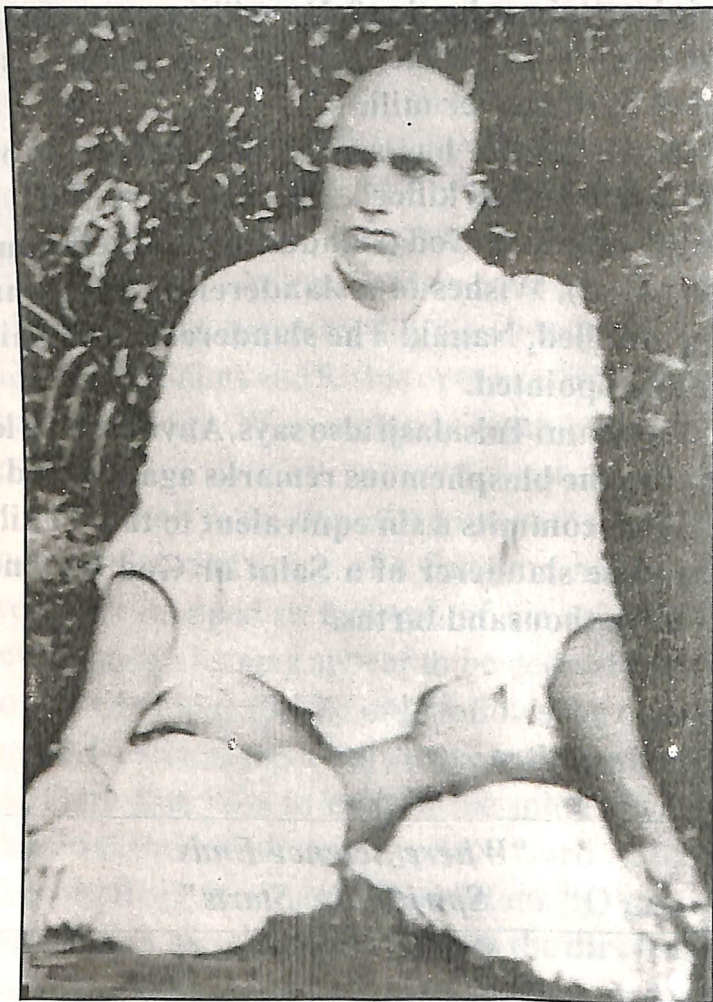
Word, the cloth will shine with luster indescribable. Suppose when the sadguru attempts to remove the ignorance (dirt) with the help of various tests (soap), the disciple becomes upset, revolts and starts vilifying the Sadguru and the scriptures. How can such a disciple attain salvation? He will remain caught in the never ending cycle of birth and death just like the pot of the water mill.

Guru Nanak has said," The slanderer of the Saint is a heartless killer". The slanderer of the saint is guilty of killing God (slandering a saint is equal to killing God), Wishes of a slanderer of the Saint are never fulfilled, Nanak! The slanderer of the Saint is ever disappointed.

Goswami Tulsidasji also says, Anyone, who leads his ear to the blasphemous remarks against God and the Guru, commits a sin equivalent to that of killing a cow. The slanderer of a Saint or God becomes a toad for a thousand births.

"Where Science Ends
Spirituality Starts"

ॐ श्री कालबबाय नमः

GURU PARAMPARA

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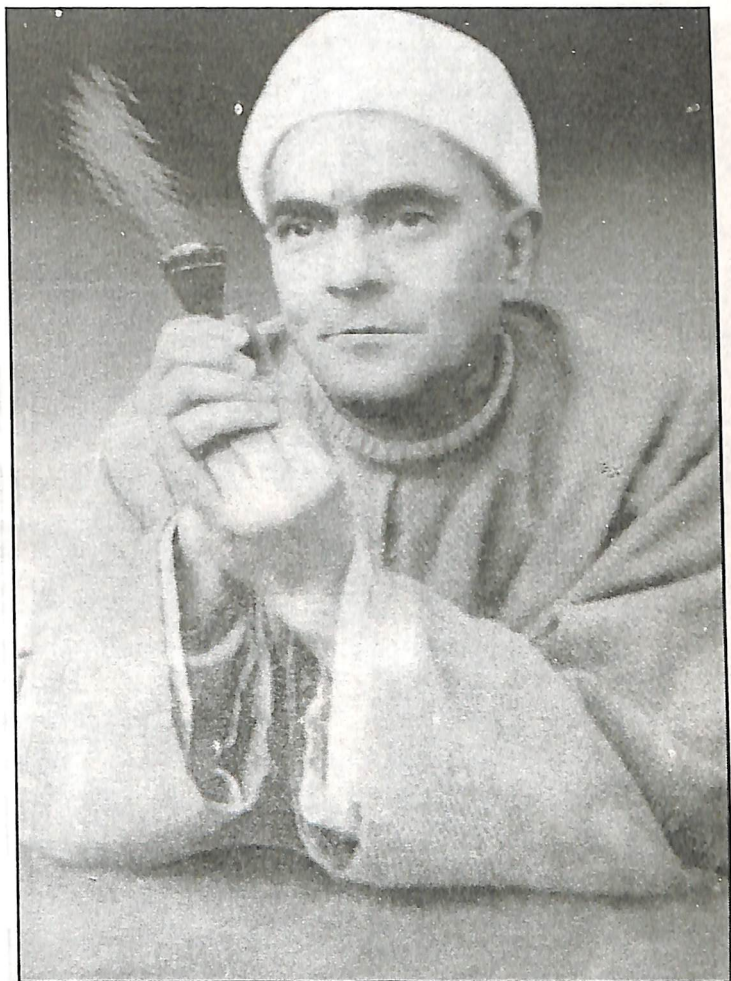
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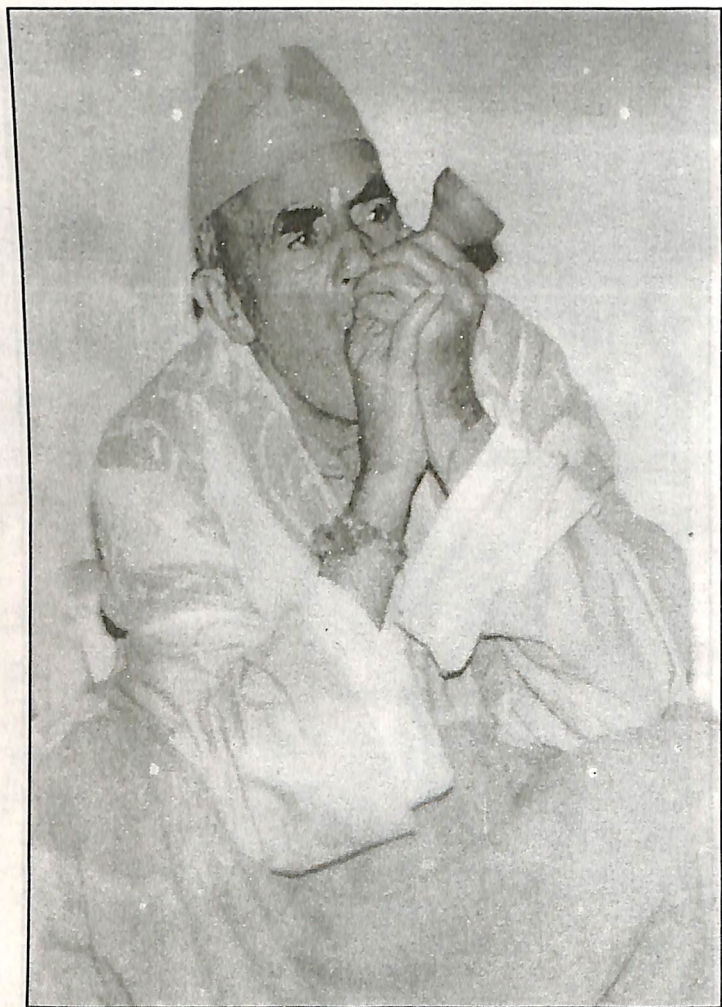
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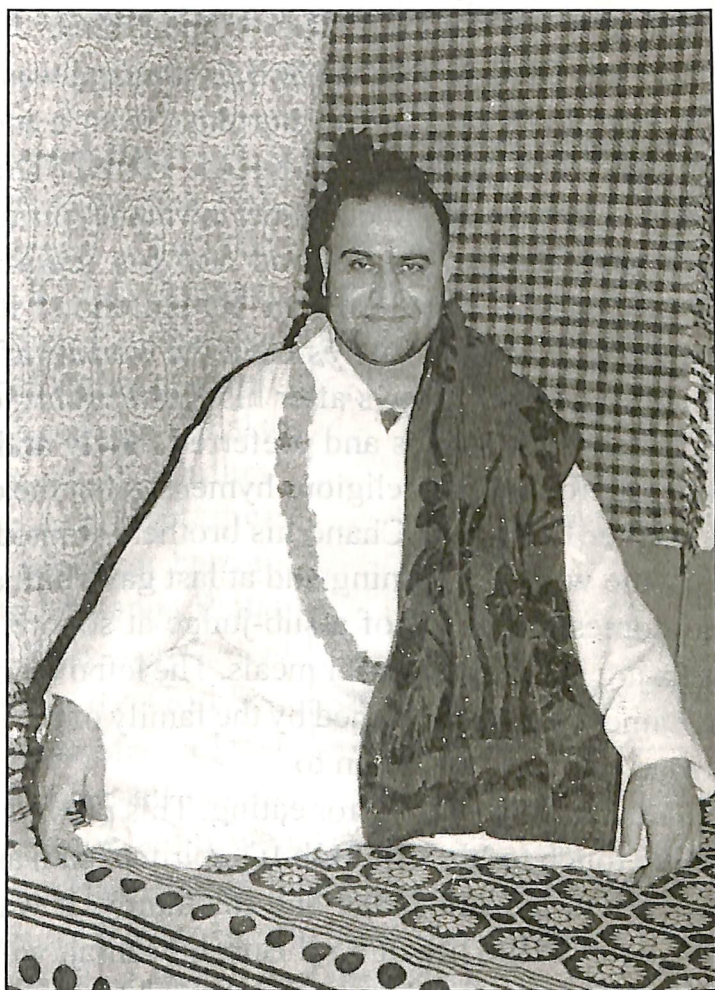
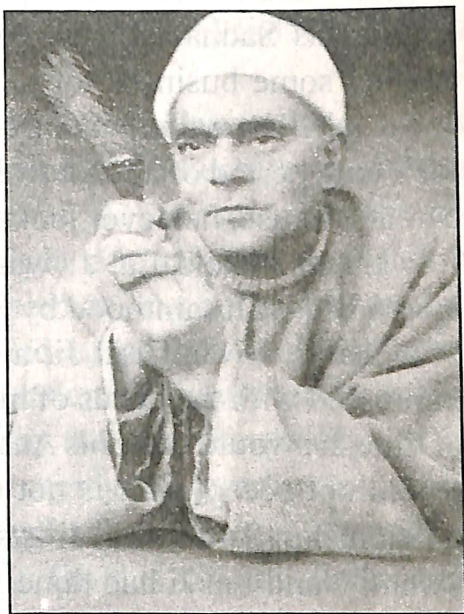

SWAMI KUMAR JI

Swami Kralbab Ji Maharaj was a true Karma Yogi, a perfect detached self, though seemingly involved in the worldly affairs. He was a sanyasi; such a saint enjoys a higher status in the realm of sainthood, a perfect sedh-yogi. He was a fully awakened soul, a paramhansa in the real sense of the term. The original name of Bub Maharaj was BAGWAN DASS. Bub Maharaj was born in the year 1928 on phagun purnima from a modest agriculture family at village KRAL GUND District Kupwara. He was very much immersed in the spirituality right from his birth (childhood and his inclination towards God was visible. From his childhood it was evident that he was not interested in the worldly affairs. As a child, He was always after his Kul-Purohit to tell him the religious stories and preferred lonely and quit places to go for reciting religious hymens. After the death of his father Lt. Sansar Chand his brothers wanted him to do some work for earning and at last gave him away to the domestic service of a sub-judge at sopore. One day sub-jug invited a saint for meals. The left over meals of the same was not consumed by the family of the judge as Prasad but was passed on to

Sh. Kral-Bub Mahraj for eating. This proved to be elevating touch to Sh. Kral Bub Ji's spiritual path and an eye opener to the sub-Judge and his family. It was the turning point in the life of Kral Bub Ji Mahraj, with the result one day after finishing the house hold jobs, the sub judge found Kral Bub Ji in meditation. The sub Judge family found a glow projecting from the forehead of Bub Ji Mahraj. The next day morning Bub Mahraj was asked to give up the domestic job and this news spread like a fire with the result the family members brought him back

and helped him in establishing a separate Kutiya in his native village Kralgund in the beginning. Then after some time he left his village Kutiya in search of God. Kral Bub Ji Maharaj got the name as Kral Bub from his Guru SWAMI NANDLAL JI MAHRAJ for his prominent striking features of a saint of high order.

SWAMI NANDLAL JI

Swami Nand Lal Ji was born in the year 1902 at Gurgari Mohalla, 'Zaina Kadal' Srinagar. His father, Pandit Sahaj Koul belonging to a well-to-do Koul family also known as "Kothdars" Swami Ji's forefathers were prominent bankers even to Maharaja Pratab Singh. They were ardent devotees of Goddess Jagadamba Sharka Davi. Be it the pleasant summer or cold winter, both males and females in the family would go for Parikrama to the Holey Mother at Hari- Parbat. Swami Nand Lal Ji's Mother died very young, leaving behind her two sons and one daughter and it was the beginning of the orderly yatra for Swami Ji towards the goal which he had left halfway in his previous Janama. His step-mother was his first Guru whose way of life had forced the great saint of this century to adopt the Godly way.

In his youth, Swami Nand Lal Ji was very energetic

and would command his fellow companions, as is the case with a normal rich youth. His friend –Late Pandit Niranjan Nath Ji Koul, who was his cousin brother also, and Late Pandit Sham Lal Ji Saproo (Bai Toth) were his juniors in the school and he used to dominate over them. Swami Nand Lal Ji himself studied up to 8th class in that school. Both of them later turned in to his ardent devotees when Swami Ji becomes a perfect Yogi. Swami Ji had left for his Sadhana at the age of 17 or 18 years after starting some business for a brief period of just a year and a half. Thereafter, young Swami Ji was not traceable for a long period of almost twenty years. Once he left his parental house, he never looked back.

Swami Nand Lal Ji was a brahmachari and was incarnated with sainthood by His Holiness Swami Lal Ji of Banaras. Swami Lal Ji, a great yogi, was so much impressed with the deeds of his shishya that at one point of time, he would offer his Aasna to him, which the latter would not accept as it is not right in the Guru-Shishya relationship. Swami Lal Ji is said to have observed that Swami Nand Lal Ji had done great Kriya in the shortest possible time; it had taken Swami Lal Ji a couple of years of sadhana to master it. Swami Ji's way of life and sadhana had left a lot of impact on his Guru Maharaj. Swami Lal Ji would often say "Jo Baat Kahi Nand Lal So Baat Banigi" From the above statement, one can gauge as to what heights Swami Nand Lal Ji had gained in his youth alone.

Swami Nand Lal Ji had done most of his sadhana in Bomai Sadhamaleun in Sopore, Kashmir. He was very much fond of nature and this had influenced greatly his way of life, be it living, wearing or eating, He was a total

vegetarian and was fond of sofiana music. All singers of repute in this style of music would come and enthrall him by their ragas. After completion of his sadhana, Swami Ji settled in Sharada town in the Tanghdar area of Kashmir, where he had a small Ashram in the famous shrine of Sharada temple, a place even today called as "Sharda Mai Temple" by the inhabitants of that place who are mostly gujjars. Swami Ji had a set of local followers who were basically from Tikker Village (Kupwara) and were traders based at Sharada.

It was in the year 1947 when Pakistanis occupied that place that Swami Ji shifted to Tikker village, with his followers, and established his Ashram there on the hill top. It will not be out of place to mention here that at Sharada, when a sikh gentleman was being followed by Qabailis to kill him, he found refuge in Swami Ji' Ashram. Upon inquiry, that sikh gentleman mentioned to Swami Ji that he would be killed by the gunman and begged for his life. While seeking for mercy, the gunman asked him to come down and face death. The sikh wept bitterly and begged for life from both. On this, Swami Ji consoled him and advised him not to worry but go down and see what they do. When the Sikh gentleman came down weeping to face the gunman and was asked to stand near the tree and face bullets because he was a "Kafir", God's grace was showered upon him. When they tried to press the trigger of their guns the bullets failed to come out of their guns. After trying thrice, the Qabailies bowed at the feet of Swami Ji and asked for his mercy and so the Sikh gentleman was saved. The Qabailies then beseeched Swami Ji to leave the place, as they were aware of what kind of people would follow them into the Valley. Swami

Ji ultimately left the place for Tikker. When he was establishing his new Ashram and digging was under process, he advised his devotees not to be afraid if they came across snake, reptiles and other deadly creatures. His devotees, who where involved in digging and construction work were convinced that the site chosen by Swami Ji appeared to be the place where he had observed Sadhana in his previous birth. Big snakes and reptiles did appear at the site during construction work but left the place without causing any harm to the devotees. While going down under the earth just a few feet, they found a Kangri, a Chilum and some rice strewn along the Kangri, a Dhooni with ash and one saligram (Shivalinga) and fresh flowers. While seeing all this, one of his devotees, Pt. Niranjan Nath of a near by village, who was lame by one leg, looked at Swami Ji in absolute astonishment. At this, Swami Ji repeated these words: Neru Langyo, kya vanay hal yath jayi kotah chhu mal. "(How shall I tell you, Nera Lungu, the secrets of this place, how many riches are hidden here) Swami Ji was very found of using chillum and chars. When these articles were located, he told them to stop there, take out chillum the Kangri, saligram and start filling up the place with bricks and tones for raising the plinth.

One could have a panoramic view of Sharada, as far as Sopore, Handwara and other places from the Ashram hilltop. Swami Ji had also established on more Ashram at Hushoora, near Badgam. His selection of places and his architectural tests were superb.

At sopore, some time in 1960-61 when Swami Ji was living in a temple, a poojari came to him screaming that his wife had died. Swami Ji took pity on him and told

him not to shout but go to the nearby river Vitasta and bring one small tumbler full of water. When he came back, he was told to sprinkle some water from this tumbler on the face of his wife. After doing exactly as he was directed, he found that after a few minutes, his wife came back to life and is said to have lived longer than her husband.

On another occasion, one of Swami Ji's disciples passed away. While his body was being bathed, he suddenly woke up to the chagrin of people around him. They were virtually frightened to see the dead person coming back to life. The dead devotee, back in life, told them "please, don't be afraid of me, give me some clothes to wear, I will narrate to you the reason of my revival". However, since such revelation was not ordered by Swami Ji, the devotee lost his power of speech even though he survived for a long time. This miracle has happened after Swami Ji had attained Nirvana.

Yet another incident concerns one of Swami Ji's devotees working in Revenue Department at Handwara/ Sopore. He was to be sentenced for some of his misdeeds and misappropriations by the court. A day before the judgment was to be pronounced; he came to Swami Ji's Ashram and begged for mercy. Swami Ji drew a long puff from his chillum following which a big flash of fire appeared. Swami Ji told him to calm down and forget his worry. To the devotee's luck, the concern court premises where suddenly engulfed by a ravaging fire, with the entire building and court records being reduced to ashes, thus giving him a reprieve for life.

A pandit police officer posted in Kupwara used to visit Swami Ji's Ashram in Tikker occasionally after retirement. One day, he had suddenly to be rushed to

SMHS Hospital in Srinagar in a very serious condition, accompanied by his wife and some relatives. While the relatives left his wife was alone in the hospital attending on her husband. During the night, the patient suddenly died and his wife cried and screamed. After confirming that the patient had died, doctors shifted the dead body surprisingly showed signs of life to the utter bewilderment of his wife, who was not prepared to accept the fact of a dead body coming back to life. She was convinced that some evil spirit had overtaken the body of her husband. Watching from a far off distance, she observed the movement of her husband who waived his hand beckoning her, but she refused to go near him. At that moment, a relative arrived early in the morning with some medicines, and to his utter surprise, saw the body lying outside and came to know from his wife about all that happened during the night. The wife was so frightened that she did not allow even her relatives to go near the dead person. Mustering courage, he did go near the body and the person who was back to life, entreated him to take him back home. "I have been granted new life and shall narrate to you all the details at my home", he said. Fully convinced that the person was really alive, he convinced his wife as well and took him home. On reaching home, the revived person asked his relatives to pull out a Thorn from his foot. It was removed instantaneously and was found to be actually a nail.

The person was thus relieved of acute pain and agony caused by the nail-like Thorn. Narrating his ordeal, he said two persons came to him in the Hospital and took him along with them. He was then taken to a hall, which resembled a cinema theatre. There he saw the entire doings

of his life recorded and exhibited before him just like a film, which also featured his presence in Swami Ji's Ashram. After being made to watch all this, he was taken to a hill-top by those two persons flanking him on either side. He was surprised to see from this hilltop two views; On one side there were rich gardens and on the other side dense black forest. One of the escorts forced me towards the forest where the Thorn stuck to his foot causing severe pain. And, at a distance he saw his revered Swami Ji puffing the chillum. He directed his escorts to take him back and so life was granted to him again, to survive for a long period. The Thorn, which looked like an iron nail, was preserved by him until his death.

Swami Ji was very kind at heart and full of love and compassion for his devotees. It is rather difficult to narrate and write about all the miracles that occurred in his life time and continue to happen with his devotees even after his Nirvana.

There is an incident when, as per Swami Ji's wishers, his devotees had even to proceed on world tours. Swami Ji one day asked Jai Kishan if he would like to go on a world tour. Nodding his head in affirmative, Swami Ji told him to make preparations. Unexpectedly, on reporting at his office as usual, he was told that he had been transferred to the security wing in the Prime Ministers office. Normally, a transfer from civil Aviation to P.M's security wing is rather unthinkable and that too with Mrs., Indra Gandhi. She had to visit some countries and travelled by INS Vikrant; Jai Kishan was in the security wing of the Prime Minister.

There is yet another interesting incident in Hoshura, a young pandit boy who was working in the Air Force

wished to get himself recruited as a volunteer in Congo. Swami Ji asked him, "Congo alone, why not a World tour?" This boy was later selected and given the assignment of a Driver in the army by the Congo Govt. His office was strategically located near the Airport where a number of aeroplanes were taking off and landing. One day, he was deputed on loading supervisions and while doing so, he himself by mistake, boarded a plane unmindful of the wrong that he had committed. This flight's first destination was Washington, followed by other cities and its return was after one month. While coming out of the aeroplane, the officials concerned discovered a passenger along with the cargo and detained him at the airport. After interrogation, the Indian Embassy was approached. After verifying and ascertaining his identity, he was issued with a temporary passport and visa and kept with the Embassy staff for a week or so. During this period he got a chance to see some parts of USA. Thereafter, he was put on board again; the plane reached Brazil with a halt there for a couple of days and then moved to few other countries, before going back to Congo. While disembarking from the Aircraft, he was handed over dismissal letter, his dues and a ticket back to India. This gentleman, after "this world tour", came back to India and was serving as a postmaster later on.

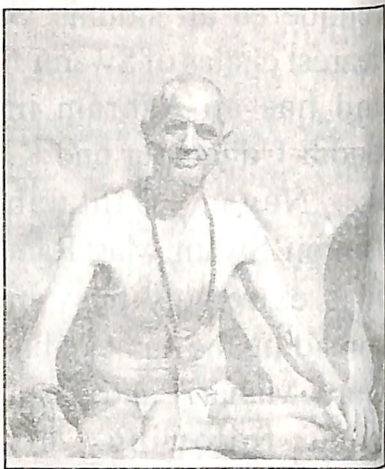
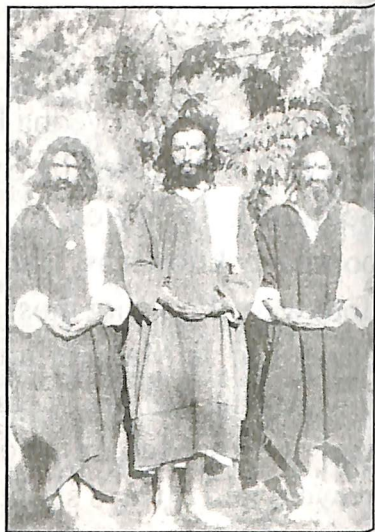
His holiness Swami Ji attained Nirvana in January 1966 on the day of Gauri Triteya at New Delhi in the house of his beloved shishya, Pandit Prem Nath Sadhu at Malviya Nagar. Swami has a long list of devotees whom he had incarnated in his life time and some of whom were incarnated after his Nirvana.

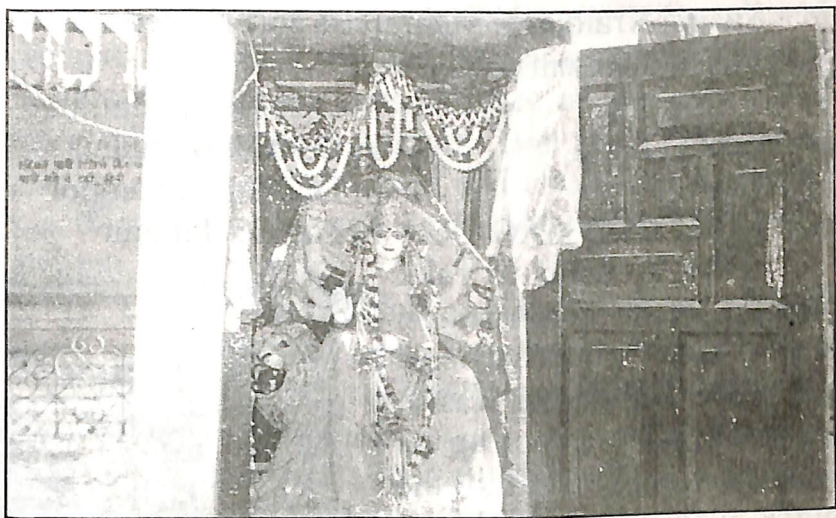
Swami Ji had nominated Shri Vibhishan Ji, Kral Bab

Maharaj and Mast Ram Ji as his successors. Vibhishan Ji expired two years back a great soul who has conquered all siddhis. Swami Kral Bab Ji, one of the dearest chelas of Swami Ji, expired a couple of years back and has an Ashram in Gaddi Udhampur and K. B. Nagar Bantalab Jammu. Swami Mast Ram Ji is extremely busy in spreading the name of his Guru Maharaj and has a great following. His ashram is in Jammu, Karala, and Delhi and at Haridwar. The Ashram at Haridwar has space enough to accommodate as many as 2000 people at a time and anybody can use the premises free of cost for Yatra proposes.

Before concluding I must make a mention about Swami Sedhmol (Vedha Lal). He was a family man who was first incarnated by Swami Ji and given the name of Sedhmol, followed by Swami Sham Lal Jee Sapru popularly known as 'Bai Toth'. Both Sedhmol and Bai- -Toth were the senior most disciples of His Holiness Swami Nand Lal Ji Maharaj and both have contributed a lot towards the welfare of our community. Both, of them like their Guru Maharaj, possessed immense miraculous powers and always shunned publicity.

SWAMI KRALBUB JI MEHRAJ

Both of them SWAMI KRALBUB JI and SWAMI NANDLAL JI have been witnessed sharing experiences of sainthood together at numerous other occasions and places. It seems that Swami Nandlal Ji had a great reverence and regard for Kralbub Ji and accepted him as an established saint worthy of sharing experiences of sainthood with him. There have been instances of prolonged stay of Kralbub Ji with Swami Nandlal Ji at TIKKER Ashram. Among all his favorite devotees – BAITOTH, SEDBUB, VIBISHAN and MASTRAM JI.

KRAL BUB ji maharaj has proved very faithful and true son of his mother. A true disciple of his GURU and a true GURU to his disciples. It is said that Bab raj maharaj has served his mother with heart and soul until she breathed her last. Even SWAMI NANDLAL ji has said," EVERY MOTHER SHOULD BE PROUD TO HAVE FAITHFUL SON LIKE KRALBUB JI MAHARAJ". With the result SWAMI NANDLAL ji was highly

impressed by SWAMI KRALBUB JI maharaj from the very beginning and has said"KRALBUB BANI TOUT MOTE"-means KRALBUB ji will become very great saint(hot) due to blessings of her mother.

After Swami Nandlal JI achieved the Nirvana, Kralbub Ji used to stay mostly at TIKKER Ashram. Kralbub ji had developed a tremendous love, affection and attachment with the TIKKER Ashram and the people of

Mata - Kheer Bawani Tikker

village TIKKER whether Hindu or Muslim. Once a Muslim devotee of the village came to Bub Maharaj and told Bub Ji that his cow is not giving milk from teats. Bub Maharaj took the ash from the "Chilum" and asked him to rub it on its teats. The poor farmer left and returned back just within twenty minutes only with a glass of milk and bowed before the Bub Maharaj. The Bub Maharaj asked his devotees to serve this glass of milk to (Mata Kheer Bawani). Mata Kheer Bawani is an ancient temple in the vicinity of TIKKER ASHRAM. It resembles with Kheer Bawani

(Tulmola). During the hard days Mata Kheer Bawani has been very kind to Pandits of Kashmir Valley. An exotic atmosphere and Mata Kheer Bawani temple catches hold of the visitor once he enters the TIKKER ASHRAM with their antique look and the people in their traditional attire. It seems a different world altogether. Bub Maharaj as a King.

Swami Kralbub Ji's Ashrams

Swami Kralbub Ji Mahraj has constructed his own Ashrams at different places e.g.

(i) VENKUR - in District Baramulla.
(ii) NAMTIHAL - in District Budgam.
(iii) GARHI - in District Udhampur
(iv) KRALBUB NAGAR - in District Jammu

Bub Ji used to take interest in the construction work. The positive and constructive thinking was in his blood. Once he took up the work he would not sit till the work was completed and finished properly.

It is said that Bub Maharaj had already anticipated the migration of the Kashmiri Pandits from valley which was supported by his comments (Buvashwani). Kralbub ji Mahraj constructed his Ashram at Garhi, District Udhampur in the year 1980. The land for the Ashram was donated by Mugal Jigri to her Sat –Guru Sh. Kralbub Ji Maharaj. Bubji established the Ashram with the help of his devotees especially Sh. Omkar Nath Koul

(Salali) who was posted at Katra (Mata Vaishnavdevi Shrine Board) at that time. Kralbub Ji Maharaj had a broad vision and had anticipated the migration. So he was very keen to establish the Ashram at Garhi, Udhampur at present a massive and beautiful Ashram known as KRALBUB ASHRAM GARHI on the national highway (Jammu to Srinagar).

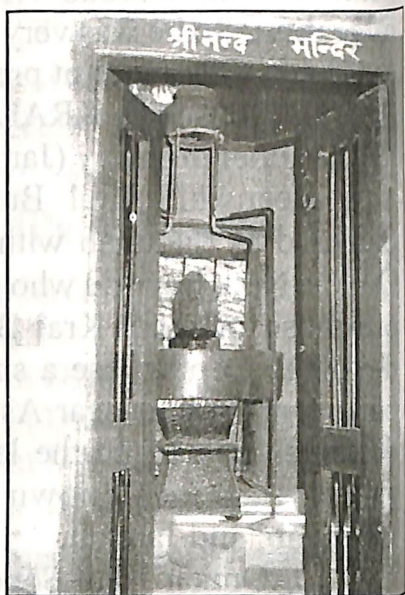
Meanwhile Kral Bub Ji Mahraj managed to get the land at Bantalab with the help of his devotee Lt. Omkar Nath Soporie who was dealing with the sale and purchase of land. Kral Bub Maharaj advised his all devotees to purchase a small piece of land at Jammu before migration near Ashram (Bantalab). Maximum devotees purchased the land and established a Nagar after Migration known as KRALBUB NAGAR, Bantalab, and Jammu.

Lt. Omkar Nath Sopori had also donated 1 kanal of land at Durga Nagar Sect.-1 on the name of his Guru Swami Kralbub Ji Maharaj and by now a massive temple has been constructed there.

Once in the year 1985 Bub Maharaj visited Katra for Darshan of Mata Vaishnavdevi. At Katra Bub Maharaj stayed at the residence of his devotee Sh.Omkar Nath Koul (Salali). After Nitya Niyema in the evening Bub Maharaj asked his favorite devotee Mrs. Basanti Koul (Aunty) to write with the ink pen on the Calendar that (BUTAN–HUR–KUN–CHOCK– NAMTAS-MANZ) means Kashmiri Pandits will be dashed to ground in the year 1990. The devotees of Bub Maharaj took it easily but discussed in the late night. But Bub Maharaj repeated the same words again and again. They wanted its clarification from Bub Maharaj but Bub Maharaj replied you will get the answer of this question in the year 1990—physically and practically – but do not worry – PUSHRAV- DEEVI – TI – BUBS.

PUSHRAV DEEVI TI BUBS

Nand Mandir Tikker

The usual epithet used by Kralbub Maharaj in response to seeking some redress in the case of a trouble by some of his devotees was "PUSHRAV DEEVI. The sprit behind the expression is worth deep thought. Bub Maharaj thereby gave out that whatever there was to happen was in the hands of Maa Baghwati and none else was the any authority to make amends in the destiny of a Human being including his esteemed self. As such Kralbub Maharaj instructed everybody to pray almighty mother for the redress of his or her worldly troubles.

After mass migration of Kashmiri Pandits in 1990, the most of the devotees of Bub Maharaj dropped with their bag and baggage at Garhi – Udhampur for shelter till they arranged that shelter etc. It was a heart - thundering situation seen for Bub Maharaj. Every family during migration reached under the lotus feet of Bub Maharaj for shelter in the times of distress and despair. We have always turned to Kralbub Maharaj. He never disappointed us. His support has always been a permanent force to reckon with. The position of devotees of Bub Maharaj at present is different. I always consider

it also the outcome of their blessings. It is actually "My family" who shared with me some of his reminiscences with Bub Maharaj and I consider writing these lines a humble offering to his holiness- The Bub Maharaj was very cool, calm, but did not like the people who spoke lie. Bub Maharaj was outspoken. He would spoke good or bad but at the face of the persons.

Bub Maharaj used to smoke (CHARAS). I have experienced myself at many occasions; whenever Bub Maharaj used to smoke (CHARAS) at the most he would take four to five KASH and would handover the same to his devotees capable of smoking. Just after it, His eyes were looking like a deep ocean. The devotee would feel soothing effect and would get a wonderful experience. A true devotee would see the whole world in his eyes. From the face expression of Bub Maharaj, one would see his eyes, looking Reddish, watery like a deep ocean and answering every question of his devotee or who so present. The devotee would get satisfaction and get more or more attracted and attached to Bub Maharaj.

Numberless disciples and devotees used to come under the lotus feet of SWAMI KRALBUB JI MAHARAJ to seek his blessings and diksha. Bub Raj had a clear vision and drishti. He used to love each and every disciple and devotee equally but the disciples used to feel that Bubraj loved me more than others and the disciple used to remain in the same impression and more attached with the selfless GURU. Sometimes it would be very difficult for Bubraj to control over his disciples having different minds. It was the routine of the Ashram that during the day, they would discuss (hot speeches,

internal fights) but again in the evening everybody would come under the lotus feet of KRALBUB JI MAHARAJ very innocently. He would ask his disciples, what the problem is and would listen to them very patiently. Although KRALBUB JI MAHARAJ had a clear drishti, he knew everything but wanted to listen from his disciples. The disciples of KRALBUB JI MAHARAJ even at present are so committed that they can sacrifice their lives in the name of their GURU which gives (prerna) to all younger generation and devotees. I personally bow before their true bhakti bhav. Whenever there is any type, of discussion or conversation regarding KRALBUB JI MAHARAJ only one sound comes from the inner voice of their disciples, this is so surprising, and this sets an example for younger devotees. It is definitely because of their GURU KRIPA. Few disciples of KRALBUB JI MAHARAJ had established their own Ashrams at different places.

Gurudev is omnipresent, omnipotent and omniscient- May we all have Gurudev's blessings. Kralbub Ji Maharaj was very upset due to the migration of Kashmiri Pandits in 1990. He used to speak, "there are no fires more devastating then than the fire of Hunger," Everywhere he saw misery, vice, poverty and the confusion, frustration, separation created in mevis minds by the so called mass exodus (Migration). This persuaded him that there is no religion for man higher than the service of his fellow men.

It is widely believed that Kralbub Ji Maharaj was somewhat mentally well prepared to face death surrendered to the idea that life has to come to an end, at least in the terms of this mortal world. He peacefully

passed away in Sept–1990. *Asojkrishna paksha chuturdasi.*

His whole life and as much as his death also sung the praises of the name of God. The name of this immortal soul will be remembered until the name of God will be remembered.

His holy ness Kral Bub Ji was exceptionally liberal and consciously honest even after his Nirvana. At Ghari Ashram Udhampur, there is a blessed window and in case any devotee wishes any help to negate his suffering, he goes out and prayers before that window. His prayers are granted and wish fulfilled.

It is very difficult to recall all the miracles attributed to Swami Kral Bab Ji normally an effort will be made here to mention few.

The miracles of Swami Kral Bub Ji Maharaj cannot be narrated as it is not possible to write because it needs big heart and courage. Anyhow an effort will be made here to mention only a few.

1. Before the air crash and death of General Zia of Pakistan was announced on radio or television or the

वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ:
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा

ॐ
अपसर्पन्तु ते भूता,
ये भूताः भुवि संस्थिताः ।

world knew about it, It was Swami Kral Bub Ji Maharaj . Who after opening his eyes from Samadhi declared "Peeva-Peeva" (Fallen-Fallen) in panic the disciples enquired as to what had fallen. He declared that Mahashesura had fallen, later in the evening we could understand the truth of these words. It was Kral Bub Mahraji's Siddhi-Syroopa, perfection of his constitutional position.

2. Once Bub Maharaj visited the house of his devotee at Srinagar .The elder son of his devotee bowed before the Swami Kral Bub ji Mahraj as usual in the morning. A thought flashed across his mind. It is wastage of time and just a fiction. Kral Bub Ji Mehraj understood the boy's inner thoughts and threw an innocent smile during the night, when the boy went to bed in his room at dead of night, he suddenly opened his eyes on seeing flashes of light having engulfed the room unable to stand the glare. He tried to cover his eyes and head with bed sheet, but the glare flashed even through the sheet, ultimately he got up and to his surprise, found Swami Kral Bub Ji sitting and smiling on a chair with trillions of lights surrounding him. After some time, everything came back and normal. In the morning he went again to Bub Maharaj as usual and paid his obeisance at his feet. Bub Maharaj smiled and asked him (RATAS KEH VOCHOHT) what you have seen during the night. The boy prostrated before Swami Kral Bub Ji Mehraj and begged for his mercy.The boy at prasent is U.S.A.Based.

3. Once a lady devotee visited the Ashram who was very sad. When Bub Mahraj asked for the reason of her sadness. She replied, with eyes full of tears that she was childless. Bub Mahraj was moved by her plight and

said, "WALIE KEHNA CHONA GAM" come-on do not worry. Let you have this almond and God will fill your lap. The lady had a promise of a Sat Guru, which she knew would not fail. After nine months the lady was blessed with a son by the grace of Swami Kral Bub Ji Mahraj.

4. Once I left my home for Tikker Ashram to seek the blessings of my Guru Swami KralBub Ji Mahraj in connection with being selected in an interview for a Govt Job, on reaching Tikker , I was very upset after knowing through KumarJi that Bub Mahraj is out since last two days. With the result I left empty hands but when I reached back near the main gate of Ashram. I took some particles of soil and kept in my pocket and used at the time of interview. With the blessings of Guru Mahraj my selection was made and I decided to visit Bub Mahraj with the message that I have been selected in as Govt service. When I reached Tikker Ashram Bub Mahraj was coming towards the main gate. The moment Bub Mahraj

Main Gate of Tikker Ashram

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श्री महा राज्ञनी सदा भगवती भवतु प्रसन्ना

saw me, " He said" Mubark Mubark (Machi Kar Kame) soil has worked. Surprisingly we met at the same place where I had collected the same soil. It was the heart thundering miracle really. Bub Mahraj smiled and said, "trust in the same way I am always with my devotee at his back and call".

5. Swami Kral Bub Ji Maharaj would normally ask his devotees and sewaks in the Ashram to prepare more food as some devotees were on way to see him, be it lunch time or dinner time. I have normally seen more than 15 to 20 persons daily having food in his Ashram both in the morning and evening. The Ashram langer was always open and free. He would never accept a penny from anybody nor would he like very important persons to visit him. He shunned exposure and never used his unlimited powers to impress others. His life was scrupulously clean like the nature he loved.

6. It is said, "once Bub Maharaj was at Hoshura - Ashram and went into meditation (dhyana) during the day at about 11.30 a.m. The devotees and disciples did not disturb Kralbub Mahraj until lunch time. Bub Mahraj used to take lunch between 12.30 p.m to 1 p.m. Everyone was waiting for Bub Mahraj to come out of (dhyana) so that lunch would be served. But up to 2 p.m Bub Mahraj was found in the same position which was unusual, after some time, one of his disciple (Sh. M.L. Dhar) asked, "Bub, Bub," but found him in semi-unconscious and started weeping biterly till all the disciples, devotees, villages gathered. All were shocked to see, what has happened and asked each other for the medical help. Mean-while it was 3 p.m. But Mahraj opened his eyes and was in a good mood as usual - as if nothing had

happened. The disciples asked Bub-Mahraj, "Bub-Bub, "What is the matter, are you feeling well. You have not even taken your lunch today and have not bothered for we people also which is really unusual. On this Bub Mahraj smiled and said," I have taken my lunch, I was invited by other saints to participate in the saint-Sammelan so I had been to heaven, a special viman was sent for me.

I REMEMBER TWO STORIES WHICH BUB MAHARAJ USED TO REVEAL

1. STORY OF THE SHEPHERD.

A certain man named Ram Joo heard a shepherd on the road praying, "God where are you? I want to help you, to fix your shoes and hair, I want to wash your clothes, I want to bring you milk and kiss your little hands and feet, when it is time for you to go to bed. I want to sweep your room and keep it neat." Oh God My sheep and goats are yours. All I can say, remembering you is Ahhh.

Ram Joo said, whom are you talking to? Shepherd replied, " I am praying to God," One who made us and made the earth and sky. Ram Joo again said in anger, "Do not talk about shoes and socks with God, He does not need your milk, use appropriate terms. You are insulting God by chanting such useless words. God is unhappy with you." The shepherd repented and wept bitterly, tore his clothes, sighed and wandered out into the desert. Meanwhile a certain revelation came to Ram Joo, Gods voice said, "You have separated me from one of my own." Did you come as a person to unite or to severe?. I have given each being a separate and unique

way of seeing, knowing and saying that knowledge what seems wrong to you, is right for him. What is poison to one is honey for purity and impurity, sloth and diligence in worship, these means nothing to me. I am apart from all that.

Then Ram Joo ran after the shepherd and followed the bewildered footprints and finally caught up with him and said, I was wrong. God has revealed to me that there are no rules for worship; say whatever and however your loving tells to. Your sweet blasphemy is the trust; devotion.

2. STORY OF IMAM JUNAYAD

One day a disciple of Imam Junayd was at the banks of the river, when suddenly he spotted his Guru approaching the river. He followed his Guru, to his astonishment, watched the Guru Junad approaching the river, and began walking on the water, saying "Ya Allah! Ya Allah!" as he began to cross the river on foot. The disciple was still dumbfounded at his miracle, whilst walking on water, turned around and smiling at his disciple called to him to follow his path, saying just follow me and keep on repeating the words, " Ya Junad" as you walk on the water and you will be fine. Trusting in his Guru, the disciple began cross the river and due to his faith, he was able to walk on the water, too. As he walked, he kept on repeating , " Ya Junad" as a litancy.

When he had reached the middle of the river and the Guru had gone a little further, Devil, suddenly, swooped down to him and start whisperings in the disciple's ear. Devil said to him, " Look at the Guru". He is saying Allah's name while he asks you to commit

shirk and repeat his own name! Why donot you also trust in God alone and say, "Ya Allah Too"?. Having said this, the Devil disappeared. The disciple was convinced by the logic of the Devil and stopped saying the words "Ya Junad" and began to say, "Ya Allah" instead. As soon as he began to repeat the name of Allah, he started to sink into the water! As he was on the verge of drowning, he became terrified and shouted out, " Ya Junad", again. Immediately, he rose to the surface of the water again. He continued repeating, ' Ya Junad' until he had reached the other bank of the river safely. The Guru had reached the river bank, a few minutes before him.

O-Guru, What is the meaning of this? I was able to walk on the river, whilst I said your name but as soon as I said Allah's name, I began to sink. Please explain.

" You are trying to reach Allah and yet you have not reached, Junayd yet!' Replied Guru Junayd.

SWAMI KUMAR JI MAHRAJ

It is said that Swami Kral Bub Ji Mahraj has anticipated the birth of his disciple Swami Kumar Ji (ZAO ZAO KRISHEN BAGWAN ZAO) Birth, Birth Krishan Bagwan has taken birth. The name Kumar Ji was given him to by his Guru Swami Kral Bub Ji maharaj. His parental name is Shiben Krishen and hails from village Rawoosa Dist. Kupwara. Kumar Ji used to visit the Ashram with his family members form childhood, but

at the age of 14 years when he was the student of ninth class left the home for Ashram and never returned back although he was pressurized by his family members but all in vain. He was very innocent, simple and handsome boy belonging from an agriculture family. Kumar Ji served his Guru Mahraj with full dedication and concentration until his Nirvana.

After the Nirvana of his loved Guru Swami Kral Bub Ji Mahraj in September 1990 Swami Kumar Ji was placed at his Gaddhi with great enthusiasm. Swami Kumar Ji is trying to prove to the expectations of His Guru though he was a very young boy at that time. Swami Kumar Ji has been enlightening his Bhakht Mandal and the people coming into contact with him through his verses, discourse and rituals. The society is indebted to Him for showing the road map to salvation for the benefit of the mankind at a young age. The path He leads, is simple and easy to understand provided a devotee has the necessary desire to trade on it, a journey, you will love to undertake, without any fear and without being complex, since the focal points of this journey is Love and Faith. Swami Kumar Ji is a young multifaceted personality, a Bhakat , aGyani and Guru. The Gyan which flows from Him is like a nectar which when drunk makes us to realize the essence of spirituality. Kumar Ji encourages each and every one to speak out his mind and clear the doubts for a smooth progress in the spiritual life during the course of various discourses or interactions, people keep on asking Him various things to get their picture clear and to be guided properly. All these queries are clarified and misunderstandings removed by Swami Kumar Ji with suitable examples and easy narrations.

Thanks to Swami Kralbab Ji Mahraj who has installed Sh. Kumar Ji for the benefit of the mankind and the Ashramties. The AMRIT which we are fortunate to take from the Swami Kumar Ji, we wish to share it with with you all – for your benefit. I request all the people and the devotees to visit Kralbab Ashram Garhi (Udhampur) to get their problems solved with the blessing of Great Guru. Swami Kralbub Ji Mahraj and Swami Kumar Ji Mahraj. We are sure that an in-depth reading of this booklet will make your progress in spiritual life very easy. We are grateful to Swami Kumar Ji for providing us an insight into the unknown and for leading us on the path of salvation, the salvation that is waiting to be achieved at his lotus feets.

Besides many social functions many Havans are performed annually by Swami Kumar Ji at Ghari – Udhampur Ashram. Large number of devotees visit the Ashram to seek the blessings of the Sat-Guru's ANNUAL FESTIVAL AT SWAMI KRALBAB ASHRAM GARHI (UDHAMPUR)

मंत्र मूलं गुरुः वाक्यं।
पूजा मूलं गुरुः पंद

ध्यान मूलं गुरुः मूर्ति
मोक्ष मूलं गुरु कृपा

ANNUAL FESTIVITY
AT
SWAMI KRAL BUB, ASHRAM, GARHI
(UDHAMPUR) JAMMU.

S.No.	Memorable moments	Days	Activities
1.	Janamdin Divas Swami Kral Bub	Phagun Shukla Pakhah Purnamashi	Yagya, Garhi Udhampur, Jammu.
2.	Nirvan Anniversary Swami Bai Toth Ji	Chatar Shukla Pakhah Dashmi	Yagya, Garhi, Udhampur Jammu.
3.	Janamdin Divas Swami Kumar Ji	Chatar Shukla Pakhah Doua Dashi	Bandhara Garhi Udhampur, Jammu.
4.	Foundation Day Shivji Temple Garhi Ashram	Vaishak Shukla Pakhah Purnamashi Jammu.	Satsang, Garhi Udhampur,
5.	Nirvan Anniversary Swami Lal Ji	Shravan Krishna Pakhah Trie	Yagya Garhi Udhampur Jammu.
6.	Matta Rani Divas Swami Kral Bub Ji	Shravan Krishna Pakhah Dashmi	Bhandhara Garhi Udhampur Jammu
7.	Memorable Festivity (Namtahal Yagya)	Shravan Krishna Pakhah Amavasi	Satsang, Garhi Udhampur, Jammu
8.	Memorable Festivity Ganga Matta Venkurah Yagya	Bhadron Shukla Pakhah Ashtami Jammu.	Bhandara Garhi Udhampur
[illegible]	Nirvan Divas Swami Kral Bub JI	Ausu[illegible] Krishna Pakhah Chuturdashi	Yagya Garhi Udhampur, Jammu.
10.	Nirvan Divas Swami Nand lal Ji	Magh Shukla Pakhah Trie	Yagya Garhi Udhampur, Jammu
11.	Janamdin Divas GarhSwami Nand lal ji	Phagun Shukla Pakhah Ashtmi	Bhandara Udhampur Jammu

The annual festivity is being performed by the KRALBUB trust headed by President and other trust members. Sh. BANSILAL PANDITA (Retd. Supritendent of police) president ,who is in real sense very cool,calm,good administrator,dedicated ,a noble soul,to whom all the devotees are indebted for rendering such a great service for the ashram.

Gurah Lagyo Be Chanyan Pamposh Padan
Duyavan chukha che he daya kar sarneh Bakhtan
Athrathtam may anis wath havtam rotmuthy chumay choney ha daman
Gyanak sagar chukha chui Gyan me bartam ruman ruman
Gashwan chukha chei gasha me kartam yeman anigatan

Like a fine web is Guru spread out.
He is there in all mortal frames.

If you cannot realize him in lifetime.
How can you see him after death?

INNER VOICE

I salute and bow at the lotus feet of My Guru KRALBUB MAHRAJ. The lord of Lord's make essence of Bubraj is felt and realized by aspirants and fellow followers (devotees) all over the world at every movement of life. Kralbub Ji Maharaj was the physician for those suffering from disease. His treatment always started with the word (PUSHRAV DEVI). Everything will be alright. (Surie Gache Theek). He always fighted for the betterment of his devotees or who so may be. He was true spiritual guide of the world for hunger, greed, desire, hatred and malice against each other.

" RENDAN VONNOM RUEND CHUKH
BINDAAN VONNOM BUEND CHUKH
ANDHAR ASCHIT DANAS PRESHUM HYO CH KUS CHOKH

MASTANGIHINDIS ALAMS MANJ JAWAB MULAM CH HA AAK GASH CHUKH."

Kralbub Ji maharaj occupies an unparalleled place among the saints of all times. It is well known truth that if anyone visits the Ashram of Kralbub Maharaj that one forgets all the anxieties and worries. The inner voice makes us to understand that one should change one's dual ideology of being superior or inferior as such we are the children of GOD. There is no discrimination if one wishes to be superior, one should have contentment and serve the humanity that is committed in this age of Kaliyug, which is otherwise full of stress and sorrow. One's mind should be clear as life is short. It is more precious than Gold and Diamonds. We should realize the truth not in words but in real fundamentals of life. Great deeds and moral actions cost nothing but last forever.

We desire pleasure and joy when we serve the needy that deserve and those who are suffering from miseries and poverty. Life is full of tests. One should qualify the test how hard and challenging these may be. All this needs faith in Guru, but Guru must be in real sense a Guru. If we do one good thing in a day, the Guru showers a little spark of grace on us. The truth and the hidden treasure of the spirituality is to be a perfect man. This perfection comes by total devotion to one's Guru. How high and rich he may be, he should not fall in the egotism while serving the needy. In case there is ego, the fall of the concerned person is sure. However, high the person serving the needy, ego must be controlled. We all think ourselves to be devoted to our Guru yet

only ignorant take pride in it. It is not easy to dive in the ocean of Yoga and Meditation. It has been noticed that nowadays some people with no moral values jump into it not for spirituality but for fun and time pass, with the result destroy the peaceful atmosphere of the Ashrams and temples.

It requires qualities like patience, tolerance, devotion, discipline, right action, right virtues rational and constructive thinking towards the betterment of mankind and sainthood.

**" AKOI OMKAR YOOS NABHI DARET
KAMBOOL BHAHMANOS SOMAI
GARAI
AKOI MANTER YOOS CHAITS KARA
TAS SAS MENTER KYA ZAN KARAI."**

HIS DIET

His diet was simple sativa and he observed no hard and fast rule in eating, except strictly avoiding onion, garlic, tomato and heavy spices, simple (HAK BATHA AND CHATNI) was the ultimate preference. In beverages he liked MOGALCHI (KHAVA) **with kala marich (BLACK PEPPER)**. Moreover simplicity in everything including eating was the keyword for him. Once Bub Maharaj said, " A perfect saint must take only that quantity of food which he can absorb due to energy and heat produced in the stomach due to meditation.

" ZAL GAZI SHOPRAWEN
MAL GA ZI GALON
SUIE GHAV SADH"

Whenever Kralbub Ji Maharaj dropped in along with his team of devotees, there was a sudden flutter and arrangements started immediately to clear everything around. All utensils in the kitchen had to be washed to make all SHRUCH and DUHUM-HUND as no risk could be taken when Bub Maharaj was in the House. He used to take more care of devotees who used to accompany him. Bub Maharaj would relish a little of plain rice, vegetables, chatni, pulses, milk and

Dhan - Garhi Udhampur

curd. But ate very little and gave away the rest to anyone present there. It was to be made sure that the milk used should be of a cow only not a Jersy cow. He was against the crossbreed and artificial insemination. It was to be ensured that milk used is cow milk only. He was of the opinion that milk from cross-bread is not pure in nature means "CHOUT".

Bub Maharaj was against meat eaters. Once He said, think no body has any right to take my life, then on the same reasoning I have no right to take another's life for personal use and taste.

BUB SUND CHHOAT

During assemblies in presence of Bub Maharaj every one present would aspire for "BUB SUND CHYUT" Naveed when and whom Bub Maharaj would grace with some remaining food or drink out of his khoos or thal .It was always some favorite or some deserving among the devotees who would get that naveed and how happy and contented was he or she was a scene to witness. Getting "BUB SUND CHYUT" as naveed in the assembly meant the end of all troubles and misfortunes for him or her. There was no question of disappointment for someone if he or she did not get "BUB SUND CHYUT" today or tomorrow since the other day would necessarily be a day of deliverance for him or her.'

पानै म्य पान हावित आशयि धारनावित
तन्हा चोलुक म्य त्रैवित कस? म्यान्नि जोगि रायो

FAITH

SWAMI kralbub Ji Maharaj had a highest regard for Dharma (Sat sung) and possessed qualities of the highest order. Kralbub Ji Maharaj stands as the unrivaled embodiment of truth and dharma, the ideal for which he stood has become famous for all time. According to Kralbub Maharaj the steady practice of (sat sung) cleans the mind and heart of all impurities such as egoism, arrogance and anger. If you want Dharma to prevail, you must spare no efforts to ensure its success and if one was a staunch adherent of Dharma the one had to carry one's conviction to its logical conclusion.

The sacrifices which Bub Maharaj made for Dharma are an eloquent testimony to his deep faith in it and constitute a lesson to mankind for all times" what sustain Him in keeping to the straight faith of Dharma in his deep conviction which is the only road to true happiness."

Bub Maharaj had developed philosophical roots and gave practical guidelines to his devotees and disciples. Karma is the root cause of birth and death, which are the sources of misery. None can escape the effects of their own past Karmas. Bub Maharaj says that heaps of karmas can be destroyed by meditation just as fire fanned by powerful wind destroys heaps of firewood in no time. Bub Maharaj stressed on meditation. He says that every one of us is a reservoir of positive energy, if he is humble, has noble conduct and is self-disciplined. This all needs true faith for his GURU Maharaj. We should have a combination of right faith, right knowledge and right conduct to tread the path of

perfection. Without right faith there can be no right knowledge and without right knowledge there could be no virtuous conduct. Bub Maharaj emphasis on building character of its followers by adhering to right conduct, concentrate on own self and attempt to improve others also. Bub Maharaj used to tell his followers and devotees.

Faith is God

"PEER CHAH BUD KINEE YAKEEN".

"Mind , nor intellect, nor ego , feeling;

Sky nor earth nor metals am I

I am He , I am He, Blessed spirit, and I am He !

No birth, no death , no caste have I ;

Father, Mother, have I none.

I am He, I am He , Blessed spirit, I am He !

Beyond the flights of fancy, formless am I,

Permeating the limbs of all life;

Bondage I do not fear; I am free, ever free,

I am He, I am He, Blessed spirit, I am He!"

COMPLETE FAITH OR BLIND FAITH

There is a lot of difference though apparently they seem to be same. In complete faith, reason is involved. Before having faith you weigh your options and then, when these pass your judgments, you develop faith. Second, a kind of self-ego or self-esteem develops when we talk about complete faith, because we tend to develop

an aura of our own. At the back of our mind there is concern for gain, either for worldly pleasures or for spiritual expectations. In the case of BLIND FAITH a disciple is virtually like a fool, an ignorant person, who is not testing his mind. He will blindly do whatever he is told to do by his Guru, without even thinking for a moment about what he is doing. It is a sort of fanaticism, which is very much required by a disciple.

The logic for this is pretty simple. We have faith in God, which in many ways is blind faith. Since God is invisible to us, yes for our ills, guidance or other issues we turn to him for providing us the solutions. In Hindu mythology we even turn to status of God in various forms and seek His blessings. If we can develop such blind faith on God, who is invisible to our naked eye, then why not one can have the same kind of Blind faith on Guru Maharaj who is visible to us and who for all purposes is God to us. We in our vanity, try to judge the various actions of Guru and thus form an opinion about Him. This is wrong. We should not think or keep in mind the actions of Guru, by wrongly ascribing motives to it, because there are many actions of the Guru, which no one can understand. All the actions of the Guru have a purpose and if we are not able to make it out. It does not give us the right to term it as right or wrong. The mere assessment of the action of the Guru lead us astray and we are unable to progress either in spiritual or worldly life. When there is Blind faith, there is "SIDHI" like a blind man on the road who with his walking stick can cross the road, units pits or traffic without falling into the pits with his stick he can cross the road very comfortably, while as a man of sight will fall into the

pit, get entangled in the traffic and have all sorts of problems while crossing the busy road.

HEY- BUB CHU AAMUT

Whenever Kralbub Ji Maharaj would drop in somewhere at the house of some of his devotees, there was a loud **WUSEDRUSE**, a flutter around all households, " HEY-BUB CHU AAMUT" and everyone would flock to have a darshan of Bub Maharaj besides finding redress to various troubles and misfortunes at his august hands. The concerned house would instantly turn into a center of attraction for everyone and the ladies especially would be busy in making foods and tea for visitors and devotees of Bubraj at the house as nobody could leave without taking something. That was a tradition. Any deviation from it was against the parampara and might unnecessarily invite the discomfort of Bub Ji Maharaj. However, the unique aspect of the temperament of Bub Maharaj was that he remained cool and contended in all circumstances. No body has seen Bub Ji Maharaj in a fit of worldly anger or tribulation that can again be described a qualification of a perfect yogi.

GURU KRIPA

Guru Kripa is not on the same platform as "The give and take theory." It is unilateral and invisible. A disciple may or may not earn it him self. It is like turning a beggar into a king. When the Guru wants to be kripaloo towards his any disciple who having understood the name of the God or Guru is at the same time, pure, true, full of love, has blind faith towards his Guru and behaves as a true devotee, thinking of nothing but his Guru then the Guru takes all his burdens / hurdles and freeing him from their negative effects, hurls them upon himself. He even tries to save him from his "PURU – KARMAS ", past actions, so that any wrong past action of his devotee does not give him trouble in his current "yoni"- birth since it is virtually impossible to change destiny. The Guru, fights with the God, so that his disciple may not suffer and the power of the Guru is such that the Prabhu has to give in.

When a disciple starts on his spiritual journey, his vision about the Guru is of one, who is librated and knows the path of God realization. The disciple knows that without the Guru he can reach nowhere and his ultimate goal is to realize God. However, when the amount of faiths on his Guru increases, his vision about

the Guru and the God also undergoes a change rather a sea change. Gradually, both God and Guru start merging in front of him and the disciple realizes the God is just another name of the Guru. Rather the invisible super being to realize which, the disciple had come to his Guru, for a true disciple. The Guru is the end of the spiritual Journey, because to know the Guru is to know the God.

MAN AS YOGI

First of all, let me clear a basic misconception. Man does not mean, a male or a female. It simply means, a complete Human–being, a person who has all qualities as enshrined in the scriptures. God is a creation in our thoughts. It is a manifestation of various energies spread in the entire cosmos, which, when harnessed by an ordinary Human-being give the similar powers as we relate to the existence of God. Though, being a Human-being and having been created with the five Tatvas (Five basic elements) viz. EARTH, WATER, FIRE, AKASH and SOUND. We are bound to have some characteristics related to any or all of these Tatvas. However, the cosmic energy, which is prevalent in the entire cosmos (in all the living or non-living beings), is free from all these bondages and that is why it is supreme and that is what is God. Now God, as we understand, thus, can not be comprehended by our finite brain (Budhi). Therefore, there are areas which are virtually beyond our bounds and that is what makes to believe that God is supreme. A true Human being , who is pure in his karma and dharma , can realize and understand the intricacies of this theory and with his development status be able to call upon

Guru, Whenever he so wishes, and that is when we call Guru an incarnation of God.

A person doing a penance like a yogi can realize God, but in his nature there are many deficiencies. Are these not contradictory?

As per **Swami Kral Bub Ji Maharaj** God realization is not a simple process or a simple statement. God realization is an experience, for example, A HATHA YOGI, who does tough penances, masters his senses and has a single minded devotion, does realize God, but in case his KARMAS are not good, then this realization is momentary. It is, then, like Swapna Maya, a dream where you see something which is not lasting.

I will explain it with a simple example. There is a child, who has many good qualities but is forcing his parents to grant him a particular wish, say purchase of a toy. He throws in all tantrums and makes his parents to satisfy his wish. The parents do so, with happiness thinking that what they are doing is making their child happy. Their own happiness is not important and, therefore, after a while they forget what they did for their child and are not able to share the happiness of their child and get busy in their own routine. In contrast they have a child who has all good qualities, a parent can wish for, is submissive, loves his parents and does everything that will keep them happy, wish includes following their directions. This child does not ask for his personal self, but his parents will try to do something to make him comfortable. All their actions will resolve round this child and they will always try to be parent before him, either to see him grow according to their wishes or to satisfy his requirements even when the child does not ask for them.

In the first case there is duty with little happiness and so this happiness is momentary, and in the second case there is love all around and naturally happiness created for love will never die. It will be everlasting

To explain it further with a spiritual angle, Karma comes first and only then there will be perfect dharma.

Trueness, a proof of a presence of God, is like a flash of light, which manifests itself for few seconds. When you sit in Dhyana, even for an hour, this flash of light may be visible for few seconds and then vanish. It is just like Swapna Maya. For a perfect YOGI, this light will be visible day and night in front of him. For such a YOGI, the sound of the BELL will come from within, with the breath and this music is the mother of all musics. It is this state of YOGI, which is perfect stage, where GOD will love to be with such a YOGI and not be forced to come.

"MATTER AND SPIRIT WERE HARMONIOUS,
EXQUISITE WAS THEFORM OF BEAUTY,
CONSCIOUSNESS ALONE WAS BLOSSMING,
TRANSCENDENTAL, INFINITE, BLISS."

SEZAR – PAZAR - SHOZAR

I was a very young boy, when I came in contact with Kralbub Ji Maharaj and got his blessing from the lotus feet of the selfless – Guru. Once I visited Tikker-Ashram, it was late in the evening. Bub Ji Maharaj was sitting under the small chinar tree and was smoking (Charas) vigorously. Fortunately the discussion (sat sung) was at the peak and I had a chance to participate in it, which I remember always and wants to share with all of you through this booklet.

"He who does not deviate from the sadhana / quest for perfection is a "BHAKTA" know it through the SUTRA of SEZAR – PAZAR- SHOZAR is the Mahavakya of Swami Kralbub Ji Maharaj.

He showed the path of merging with Aum and to live the life with SEZAR- PAZAR– SHOZAR. This is my humble way to learn the basic discipline of GURU-SHISHYA BHAVA. He who neither values his Guru, nor remembers the lesson given by the Guru can never become spiritually evolved. This is what is known as –

**"TAT PADAM DARSHITAM YENA,
TASMAI SHRI GURVE NAMAH."**

The shabda/word "TAT PADAM" is the absolute state of mind, where light only is visualized through the grace of Shri Guru. Shri means the Guru with all spiritual

potential to give shaktipat/ flow of energy and to make the disciple to realize the vishva, Roopa , Darshnam.

A. **SEZAR**
B. **PAZAR**
C. **SHOZAR**

SEZAR

This is verily, his observations, this Maha mantra is yogic in sprit, spiritual in approach and practical in retigo, social understanding for living a meaningful life. Bub Maharaj never authorised books or gave big – parvachans / sermons, but talked with his true native of realization. SEZAR is the base of sadhna. It is quintessential of the Narada's Bhakti sutra. Sezar is straight forwardness, but it has a deep meaning beyond that. It is the spiritual awareness. It is to live in peace and allow others to live in peace. Kralbub Ji Maharaj understood this aphorism in principle and its applications, both the spiritual evolution and social awareness. All visible directions in the space and all conditions of the time, from the subtle to the gross are to be dealt within the realm of sezar. Sezar is the eternal truth. Sezar is in principle the foundation of the Sanathan Dharma.

Kralbub Ji Maharaj never strived for posthumous fame. He never wanted to waste money for pump and show. He did not create specific laws for the Ashramitie life, but asked a child, an adult, a young man/ woman and an elderly person to live the life embedded or rooted in sezar He never dressed himself in the ochre clothes,

but preferred to be in the typical Kashmiri Pharan and cap. He would always apply Tyole (Tilak) which is must for a follower of upasaka. This is the sezar of his life. SEZAR- the relationship between – Arjuna and Bhagwan Krishna where there is no ego in both the Guru and disciple. It is the universal consciousness. We need to take this sutra with dedication.

PAZAR

Pazar help the hostile forces to think twice. Pazar is Ekam sad/ Truth is one. Truth is all existence. Truth is the Brahman of the Upanishads, the mantras and Vedas, samvit of the Trika, and Aum sound of the Agamas. Pazar is the God exists. It is both personal and impersonal. It is not the imagination of the futile mind, but the vividness of the manifested world, around us. Pazar is the law of gravity. Pazar is like the mathematical calculation that should never go wrong.

Pazar is the universal truth that man is mortal, but the Atma/ soul is immortal. Pazar is the fundamentals of Shivisim, which lay emphasis on Shiva, Shakti and Nara. The embodied soul Pazar is the perception, rooted in spirituality, nurtured with the openness of heart to see the truth Like Arjuna in the battlefield, Pazar is the Nitya Akshara/ eternal word in the Tridha- Matra/ Triple-Mantra, the eternal sound AUM / OM . Pazar is the way how Kralbub Ji Maharaj lived a simple life but always took care of his devotees. Pazar helps in self helping, first of all, it normalizes the reaction, people would say, "Go and seek the blessing of Swami Kralbub

Ji Maharaj, that is why, more and more persons are becoming the devotees of Bub Ji Maharaj. Even After, He attained the Maha Samadhi. Pazar is the universal theme and that is self-realization for keeping body and mind in unison. Pazar should be taken as real as the heart beat is for life.

SHOZAR

If there is only Sezar and pazar, why we need the third component of Shozar. Is Shozar related to our food, and the things we adopt in our lives? It is partially true, but it is beyond that. Shozar is purity of mind. Purity of body, and purity in sadhana. Shozar means charity of sita and ideal of womanhood. She passed her agni-pariksha. In my humble thinking the

agni-parksha should be taken as CHID- AGNI-KUND –SAMBUTH, the altar fire of consciousness. Shozar is not to get involved in scams, malpractices, in fights for name and fame. Shozar is wholeness of character, which comes from wholeness of body, to be learnt through the wholeness of soul.

गुरु भावनाये सूत्य शेर
नोमरित खोरन तल त्रावसय
घर बार ताय आसुन बसुन
सोरूय पनुन पुशरावसय

STEPS OF ENLIGHTENMENT

As a person puts on new garments giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

We are always in search of enlightenment in spiritual terms and for this we try various methods and tread various paths. We must always try to move towards the right path under the proper direction, among all of us, who hold Swami KRALBUB JI MAHARAJ in high reverence are sure that he is there to guide us and show us the right path even now, when he is not physically present. His presence in astral form is a guarantee for us that our sincere efforts will bear fruits. This seeking of enlightenment is a ladder, which has three distinct steps, very clearly laid down in the Bhagavad Gita in the following verse.

TADVIDDHI PRANIPAATENA
PARIPRASHEMA SEVAYA
UPADEKSHANTI TE JNANAM
JNANINAS- TATTVADARSHINAH

(Seek the enlightenment by prostrating by questions and by service; the wise, the seers into the truth will instruct you in that knowledge.)

1st STEP

Complete surrender before the Guru, but the Guru must posses the following qualities.

1. Uniformity

2. Proper Teaching Method
3. Saintly Features
4. Broad minded and High thinking
5. Devotion and Dedication
6. True Bhakti Bav
7. Vichar and Vaani
8. Time Bound and clear hearted.

The above qualities pre-supposes and unflinching faith in the Master Guru. There should be no problem in taking 1st step, the very fact that we have entrusted the steering of the boat of our life in the hands of Swami Kralbub Ji Maharaj should he see us through this first step. He is seated in our heart and in our conscience and oversees all our intentions, our utterances and our actions. The sincerity of our reverence towards him and our unwavering faith in him will leave no option before him but to come to our rescue. Even otherwise, he is known to be always present, kind and compassionate. During his lifetime he guided us at all stages. He is bound to show the same amount of kindness and compassion towards his followers/ disciples, who remember him all the time with every breath of their life, and then we are only seeking spiritual guidance from him, not any material favour. He should be more than wiling to come to our rescue in showing us the way for spiritual uplift.

2nd STEP

The second step is questioning and removing doubts. This step is one of "MANANA" or deliberation.

Whatever we read and hear has to be mulled over and deliberated so that we assimilate what we are taught in doing, so many doubts will spring up and many queries will be there in our mind for which we shall need clarifications and expositions. When the Guru is present physically we are in direct contact with him and can ask him to clarify our doubts but when he is not present we have to act like "EKA LAVYA". We have to mediate on his picture or photography or simple involve his presence in our mind. In so doing we shall have the benefit of his constant guidance. As we go on with our deliberations, the doubts will get clarified and the queries will get answered. In this situation Swami Kralbub Ji Maharaj will rule over intellectual and discriminatory power he will guide us and remove our doubts as and when we encounter them. We shall assume the position of Arjuna and he will be our Krishan, driving the Chariot of our spiritual quest and exploration of the truth.

3rd STEP

The third and final step is service. This step is one of "NIDHIDYASANA" or dedication in other words we have so far deliberated on all that we have read and heard. During this deliberation whatever clarifications we needed we have obtained. Now our mind is clear as to what we have to do in order to get spiritually enlightened. Now the only thing that remains is to put it in practice and experience in actuality or to put it in scientific terminology, the science that we have learnt is to be tested and applied in actual practice. This is very important because pure science are meaningless unless

applied in the form - Technology. Shri Krishna has also stated in the Gita that "Jnana" or knowledge must be supplemented by "Vijnana" or practicals in order to make the knowledge - ASHESHA or absolute. He tells Arjuna –

JNANAM TE – HAM SHVIJNANAM IDAM VAKSHYAMI ASHESHATAH, YAT JNATVA NEHI BHUYOH JNATAVYAN AVASHISHYATE.

(I shall give you knowledge together with its application after knowing which nothing further remains to known)

One thing has to be understood in this regard that these three steps are not to be taken one after the other. These are overlapping and are to be taken simultaneously. We have to study, listen, get the doubts clarified and then put into practice all that we have learnt almost together in one go. This is a continuous and un ending process. This is an eternal journey that has a multitude of milestones and at every milestone our Guru Swami Kralbub Ji Maharaj is there to take us forward and therefore, we need not have any apprehensions what so ever. He tells us, "Anam Tua Saarua Papebhyah Mokshayishyam Ma Shuchah".

I shall liberate you from all sin, grieve. But the condition is that we have to prostrate before him with unflinching faith, seek clarification after deliberating on the dedication. If we serve humanity, we shall be serving our Kralbub Maharaj. If we serve the mankind we shall be carrying out his wishes as true devotees of his. We must make a promise before him hand folded (Kaarishya – Vachanam Tava)

I shall carry out your command, act according to your directions and implement whatever you say, we have to remain attached to him emotionally, mentally and physically. PRANIPATA or prostrating is depiction of our Bhakti, or devotion and involves emotional links. It is our unflinching love in the form of "BHAKTI YOGA"

PARIPRASHNA or Questioning is in the realm or "Jnana Yoga" and denotes our mental and intellectual attachment towards our Guru. Sava or service is in effect " Karma Yoga" and represents our physical involvement in the great spiritual activity of service prescribed by our Guru.

These three forms of yoga together with the fourth- "DHYANA – YOGA" cover the whole gamut of spiritual exercise. Dhyana Yoga, is our meditating on the name and form of our Guru in order to involve his grace. Once we get enlightenment through these three proven steps described in the Gita, we attain supreme bliss and in the words off Swami Vivekananda- Divinity manifests in our personality in all the three aspects of thought, word and deed, VICHAR, VAANI, KARMA may Swami Kralbub Ji Maharaj shower his grace on all of us and lead us on the path of righteousness.

KRALBUB JI'S – YATRA TO ABHINOW GUPTA CAVE

It was June 1980 when Kralbub Ji Maharaj visited Village Magam, Distt. Budgam to the house of Sh. Jankinath Bakshi, my father, who was a very successful contractor, businessman, transporter of his time. On the other hand he was highly influenced by Kralbub Ji Maharaj what I have observed.

During the day the discussion about the ABHINOW GUPTA CAVE the origin, size, shape, way to come, was thoroughly discussed. The importance of cave was revealed to Bub Maharaj by Sh.Raj Nath Raina (Magami) know as Raina Radio's Magam. When Bub Maharaj was told that Abhinow Gupta entered the cave with his 1200 disciples but did not return back. Bub Maharaj immediately reacted that we shall also visit the same cave and left with the following devotees towards Beerwah- near about 11km. from Magam.

Kralbub Ji Maharaj was the first person who entered the cave with the help of guide Sh. Gul Mohudeen and was followed by:-

1. **Sh Bylal ji (Tikker)**
2. **Jai Krishan Raina**
3. **Yougesh Bakshi**
4. **Omkar Nath Koul (Salali)**
5. **Sh Vedlal Bakshi**
6. **Ramesh Kumar Raina**
7. **Ravinder Bakshi.**
8. **Surinder Bakshi**

9. Maharaj Krishan Dhar (Nagami)

The cave has a high historical importance due to its spiritual background. Acharya – Abhinav Gupta entered this cave along with his – 1200 disciples to attain NIRVANA. He never returned. This was the mystic end of his life. Acharya Abhinav Gupta was born in 933 A.D and lived up to 1035 A.D. He was a great scholar rather un parallel one. His bend of mind was experimental. He practiced all the systems and achieved perfect success.

He studied and wrote commentary on all tantaras. TANTRALOKA is one of his greatest works, which has twelve volumes. His works include community on NATYA SHASTRA - of BHARTA known as ABHINAV-BHARTI. This is treated as a master piece on dramatic arts. He had a great taste for poetry, drama and philosophy. It is due to his greatness in dramatic art that the ABHINAV-THEATRE of Jammu is dedicated to his name. Acharya Abhinav Gupta is treated as an authority on SHAVISM. He knew all the Achars-such as – Kolchar, Vamachar and Trikachar.

His influence is very profound on the literacy tradition of Kashmir. After the Sanskrit and Prakrat period, Kashmiri Language produced all time great LAL DED and it is not possible to understand LAL DED if one has not read ABHINAV GUPTA. It is now up to Abduul Ahad Zarger that the influence of SHAVISM are performed by Abhinav Gupta is found touching the thought channels.

Abhinav Gupta practiced all the systems and achieved perfect success. He remained unmarried throughout his life. The great scholar of Kashmir

Khemraj was one of his students. A traveler from Daccan, KRISHEN –YAJWA who met Acharaya during his visit gives a detailed description of the great Acharya. He says, " He was wearing white cloths when he met him and spirituality was extremely glorifying his face." The great Acharya had realized Himself and achieved SAHASTRAR STATE of concentration; a poet timeless and space less where death is non-existent and a sadhna can leave his mortal frame only at his will or may change his form. So that Great Acharya entered the BHAIRON GUPHA along his 1200 disciples never to return.

The cave is situated 36km from Srinagar on the right side of Srinagar – Arizal road Budgam – District outside the Beeru- Town between Beeru and Sonpah – village. Beeru which was previously called BHROOP as per Kalhan's Rajtarangni and Sonpah was called Soran Bashi. Beeru is the changed name of Broroop. The Gupta (cave) is situated at the center of a stony hill which is on the right side of Snnapav Arizal road Budgam District. It is about ¾ kms long completely of stones. To enter this cave we require a technical guide because the guidelines to be followed by the visitor have their particular technique. The Guide enters the cave first with a torch and one has to follow him.

Swami Kralbub Ji Maharaj was the first man among us who entered the cave with the help of guide and we all followed. Just at the mouth of the cave with one has to be very careful, when one enters the mouth of the cave one has to turn to right side and walk at least 20 footsteps standing then one have to crawl up to some distance then one has to walk with a bent in his back for some distance then again standing. The guide directs

you before hand because he has a special technique for this purpose, which has been passed on to him by his ancestors, when we walk about ¾ kms we find a small gap. No one is allowed to go beyond the gap. Because it is said who so ever goes beyond this point of cave he looses- will to return. Then keeping this gap on our right we have to move towards our left side and after walking about 500 to 600 mtrs as per the directions of the Guide we find a natural temple fully stones, very high and like a sphere. At the center of a temple is a Shivelinga on which water falls from the top of the temple naturally.

One feels total peace in this temple where Acharya Abhinav Gupta offered his prayers to lord Shiva.

After returning back from the Yatra cave Bub Ji Maharaj paid Rs.21 (Twenty One) to the Guide Gul. Mohudeen for rendering the service. After that we returned back to Magam. It was early in the morning next day at

5 A M, somebody was knocking at the door. I woke up and opened the door. I found the same guide Gul Mohudeen. Before I may ask him any question he straightway asked in a chopped voice, where is Bub Maharaj please help and save me, I want to meet him. The said guide Gul Mohudeen has covered the whole distance of about 12 kms on foot during the night from Beerwah to Magam. Anyway I conveyed the message to Bub Ji Maharaj who in turn asked me to allow him to come in my room where Bub Maharaj was taking rest. As soon as the guide entered in the room he ran away towards Bub Ji Maharaj and bowed his head before the totous feet of Bub Ji Maharaj and returned the amount of Rs 21/- (Twenty one) back to Bub Ji Maharaj. Kral

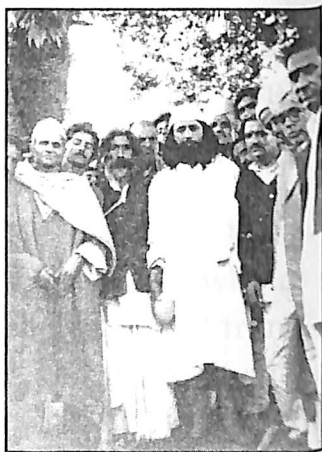
Bub Ji Maharaj asked him, why so, he replied that when I slept during the night I saw a dream in which a lady (goddess) riding on lion and put her left leg on my neck and asked me to return the money back to Bub Ji Maharaj otherwise I will kill you. Go and take Ashirwad from him not money that will fetch the result for you. At present the same poor guide is one of the famous contractors of Valley spending a luxurious life.

GURU – CONSCIOUSNESS

"AKUY GURU- NAV YUS HA SARIH
SOY HA PRAVI ASLUK GYAN
MASTI MANZ GACCHIT
PANAY GACHAUS GASHICH -ZAN"

For me who sees Me everywhere and sees everything in Me. I am never lost, nor is he never lost to Me.

GURU - is a group of four alphabets
G U R U
<u>GU-</u> means to take away from darkness.
<u>RU-</u> means to take us towards light.
Therefore, Guru means to take us out of darkness towards light.

A person in Guru consciousness certainly sees Guru everywhere, and he sees everything in Guru. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Guru knowing that everything is a manifestation of Guru's energy.

Nothing can exist without Guru, and the Guru is the lord of everything - this is the basic principle of Guru consciousness. Guru consciousness is the development of love of Guru - a position transcendental even to material liberation. At this stage of Guru –consciousness,

beyond self realization the devotee becomes one with Guru in the sense that Guru becomes everything for the devotee and the devotee becomes full in loving Guru. An intimate relationship between the Guru and the devotee then exists. In that stage, the living entity can never be annihilated, nor in the personality of God head ever out of the sight of the devotee. To merge in Guru is spiritual annihilation. A devotee takes no such risk.

I worship the Guru Kralbub Ji Maharaj, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in his eternal form of syamasundara situated within the heart of the devotees.

At this stage Gurudev never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Gurudev. In the case of such devotee who sees the Gurudev as paramatma within the heart, the same applies. Such a devotee turns into a pure devotee and cannot bear to live for a moment without seeing the Gurudev – within himself.

Q : Why does a disciple fall at the feet and why is the hand kept on the head ?

Ans : " GURU MAHARAJ" Falling at the feet of the Guru helps in two ways. The EGO is killed. The person falling at the feet surrenders himself to Guru and does not have any thoughts about his personal achievements, which is the creations of the ego. His mind comes to peace. There is transfer of energy from the Guru to the disciple.

The hand is another source for transfer of energy. A SIDH PURUSH –accomplished saint can transfer the energy through Vani.(SPEECH) DRISHTI (SIGHT) or

SPARSH (TOUCH), hand is the hot source and the instant mode of transfer of energy.

Q : Why is the bell sounded in temples?

Ans : Guru Maharaj – Sound vibration help a devotee to concentrate. There is an eternal sound going on inside which every human being ordinarily does not listens to. However, when the sound of the bell strikes the ears of the person it coincides with the bell ringing inside, and sub-consciously these vibrations match with each other and create a tong, a tone that reverberates inside human body and helps to focus inside.

Our body or mind prays in two ways.

a) One is the outer prayer, by the body which is of this world.

b) The other is inner prayer, which is for all births and is ever lasting.

They unite both the prayers and make them synchronous, there is need for a unifying chord which purpose is served by the temple bell.

Q : How can we define the relation between GURU and a SHESHYA (Disciple)

Ans: **BUB MAHARAJ** :- This relation is essentially that of purity i.e. "Sucha and Sacha" Pyar. True and pious love. There has to be no greediness from either side. The disciple should not care or mind about for his insults or think about the damage in the worldly affairs. One who is always submissive, having a smiling face and always happy in mind is a true disciple or a true sewadar. The disciple should have no personal thoughts of his own, His whole mind and body should reverberate with the thoughts of his Guru. The love for his Guru should be deeply

entrenched in his bones and flesh, which only will make him a true disciple.

When a disciple approaches the Guru, he wants to tread the unknown path with the help and the support of trained person, who he knows, will ensure that he reaches the goal and also make his way trouble free, short, efficient and, the best part, is give him alternatives to reach the goal. In a prospective disciple, the Guru sees,

A) DRISHTI
B) SPEECH
C) BRAIN POWER

Inherently about 75% should be present in the disciple. For the remaining 25% the Guru gives him Gyana or shows the way.

For example, the training period may be of 3 months, during which the prospective disciple will do karma during the day and follow the path of Dharma during night.

How to do it?

Before you sleep, you should recall what you have done form morning to evening. Whatever good work you have done shows that you that you are in the right direction and whatever wrong, you can think of having done will make you to take note so that you don't repeat it again. This will keep prodding and pushing you forward, then, you have to fallow the principle of **"forget the good work and don't repeat the bad work."** This you may practice, for say, 6 months. This is the first introduction; you get from your Guru.

When the remaining 25% perfection is achieved, that is when the guru takes over full control and that is when He owns you. Thereafter, you do not have to worry, as He is there to take care of your all the needs. A good disciple tries to achieve this 25% perfection at the earliest, so that his legs don't weaken when the time comes to reach the top.

In sleep, who rests?

Sleep is not just a physical exercise. It is a mental or meta physical exercise as well. The body rests during sleep, however the brain remains active, gets, "RECHARGED" and still controls many body functions including breathing. When we sleep, we typically drift between two sleep – states, REM (rapid eye movement) and non REM, in 90 minute cycle. Non REM sleep has four stages with distinct features, ranging from stage one drowsiness, when one can be easily awakened to, "deep sleep" stages three and four, when awakenings are more difficult and where the most positive and restorative effects of sleep occur. However, even in the deepest non REM sleep, our minds can still process information. REM sleep is an active sleep where dreams occurs, breathing and heart rate increase and become irregular, muscles relax and eyes move back and forth under the eyelids.

Sleep is like meditation. The karm indriyas (senses of Karma) rests whereas the gyan indriyas (The sense of gyan) are awakened. The mind of a gyani does not rest; even it appears so, but travels in search of God or peace.

There is no sleep and hence no rest for awakened soul, because he is constantly moving forward.

Q : How can we measure our progress in spiritual life?

Ans: I will explain with an example. In early days, in the Kashmir valley, bridges were not available to cross small river like streams in the villages, so the villagers used to cut a big tree, remove its branches, smoothen the top and lay it across the river so that the people could use it as a bridge to cross it. Some would cross it very fast without any fear of fall, others would move very slowly. Some would be so terrified that they would not be able to cross it at all. That means the same path could be crossed by some and not by others. Even I, as a small boy, one day tried to cross such a bridge. First day, I was terrified and came back, 2nd day also same thing happened, 3rd day I put my foot on the tree, 4th day I tried to cross, but could not stand, so I sat on the tree, put my legs across the tree and in that position inched forward slowly balancing myself with my arms. I was successful in crossing this bridge. Subsequently could cross it even in a standing position. The lesson from this story, is that when you move on a spiritual journey, you have to balance yourself first in your mind and then undertake the journey and then using this example try to measure your progress by seeing how will or how fast you can cross the spiritual path.

ASANA

Always ASANA needs to be controlled i.e. ANGUSHTHAN. Before sitting on it. First you need to

wash your hands, face and the feet. Then chose the Asana. It should be woolen one or any other which is a bad conductor. Because when one generates energy during DHYANA on an ASANA. The Energy will seep through the body and pass on to the ground, just like it happens during electric shock, though, in this case no shock is observed yet one is losing the energy, which one is gaining with so much of efforts. Therefore, with the proper choice of Asana and then its proper imitation, you can conserve the energy you are generating. To elucidate this

Point further, Prithvi (EARTH) is naked but has attraction. In Pooja (MEDITATION), there are rays coming from inside to outside or from the cosmos to inside. If you are not on ASANA or on an improper ASANA, they are captured by the earth and the person loses their power.

One person should use on Asana, nobody should sit on another person's Asana except your life partner. It is just you are sitting in your chair in office and your boss comes in. He doest not come and occupy your chair, but sits in front of you. The same is true for your ASANA.

LIGHT

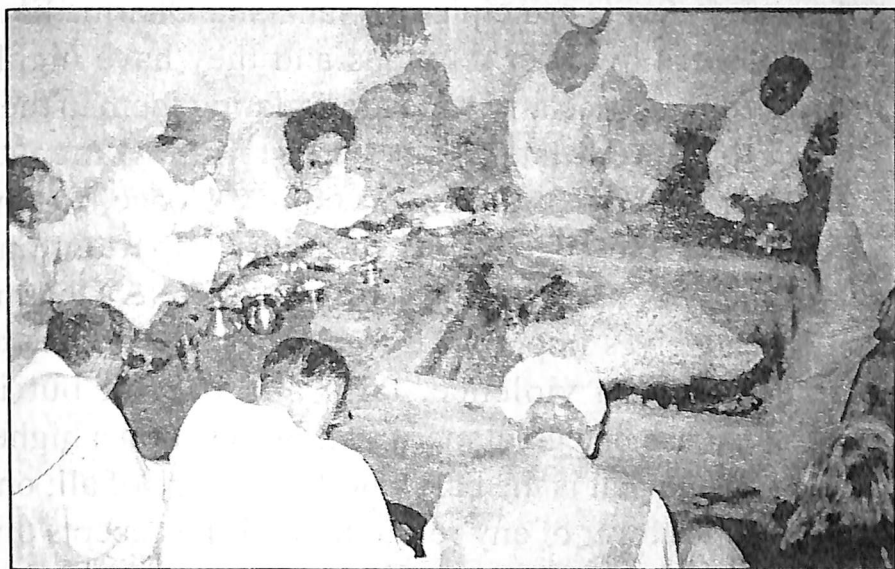
It is the rays that are coming from your inner body are thrown out from your inner body when you achieve this stage, It means you have achieved inner-purification.

You need to take care of some positive points in this:-

1) Inner Happiness
2) No Anxiety

3) Sweet Words

4) Pyar Bhari Drishti (A sight of love)

First you have to clear all these things, only then the procedure will be successful. In order to succeed in this procedure, we must have confidence. Our lack of confidence and our insecurities are reflected in our negative imagination. One must think that everything will be alright and you will see that the same will come true. Although it is not easy to develop this kind of thought, yet it is not impossible, and the only way out. To help you to do this, do a simple breathing exercise taking steady normal or deep breathe. This helps to clean your internal system. It also helps to regulate the flow of vital energy in our body and mind stop thinking negatively.

Swami Kumar Ji and other Devotees
taking Prashad after the Kral Bub Yagya

GOLDEN PRINCIPLE OF SANATANA DHARMA

- ***YOUR SPEECH SHOULD FALLOW THE GOLDEN PRINCIPLE OF SANATANA DHARMA.***

If you do this determinedly, the Eternal Truth will always protect you like a shield around you. There are religions that were founded by individuals, high priests, prophet or the son of God, but sanatana dharma, as such, was not instituted by any individual, prophet or son of God. Even God did not start Sanatana Dharma. In fact, Lord Rama and Lord krishna did incarnate in Sanatana Dharma has been in existence ever since the beginning of creation. Some principles of Sanatana Dharma have been adopted by other religions and they have highly benefited by appreciating and assimilating them in their lives The Buddhists give utmost importance to compassion, the jains stress on non- violence, for the Muslims reverential faith is the most important and Christianity is based on prayers.SANATANA Dharma on its part gives importance to all these principles of compassion,non violence, faith and prayer; but in addition it has one great merit that places it on a higher pedestal; and that is the basic motto, welfare of all; one may be a follower of any religion, but if he accepts this golden principle of Sanatana Dharma, he too can realize the Eternal Truth.

Whenever you interact with someone, keep in mind just two things-it should benefit that person at present and should also be in his best interest in the future. Adherence to his principle of Sanatana Dharma is bound to bring about your Supreme good, irrespective of whatever religion you may fallow.

Welfare of all is the principle canon of Sanatana Dharma. The scriptures ordain that one should speak the truth and must ensure that whatever one speaks is agreeable and beneficent to the listener. However, the mother at times, when dealing with her child, tells lies and uses bitter words. But it does not constitute a sin as she does so for the wellbeing of the child.Simlarly, a doctor or the GURU may at times do things which seem to be improper but if those acts are done with the intent of ensuring the well –being of the concerned person,Sanatana Dharma approves of them.

Lord krishna went to the extent of even breaking His vow for the sake of righteous Arjuna and the well-being of the society! The lord had vowed not to wield any weapon during the Mahabharata war, but at one time, he wielded a broken wheel at his weapon. To eliminate Dronacharya, He made Yudhishthira speak a half-truth, which again was for the general good only.

Ashwatthama , who had killed Uttra's son in her womb using a Bhramastra, was vanquished and brought before her. Uttra was told," This is the killer of your son. You are free to decide on what punishment should fit his crime". Uttra, the divine lady of India said, "Set him free...... Let him go . he too is somebody's son. At present one mother is mourning her son's death, I do not want yet another mother to suffer the some fate".

Lord Krishna was immensely pleased and said,"Uttra! Your equanimity is wonderful ! now have a glimpse of my equanimity : listen all dishas, listen all Gods, listen all yakshas, kinnaras and gandharvas ! from the day I went to Hastinapur with my peace proposals to this day ; all through the fierce war of Mahabharata, if I felt no malice towards the Kauravas and no favoritism towards the Pandavas , let this dead child come to life to vouch for that equinimity."

The child was resurrected and since its new lease of life was a result of the test(pariksha) of Lord Krishna's equanimity, the child was named Parikshit. This was the same Parikshit, who later attained salvation by listening to the Enlightening satsang based on the Srimad Bhagwat. Such an exalted state of equqnimity is the aim of Sanatana Dharma and Indian culture.

TOTAL SELF SURRENDER TO LORD

Keep a quit place in your house, it can be a room or a corner of a room, where no worldly actions like sex, eating, sleeping, etc or even discussions about them take place. That place should be reserved for devotional prayers, japa and meditation. Only the prayers of those, who sincerely admit their faults and shortcomings, and are eager to remove them, are granted. We may not be able to make up for our shortcomings, but for the Almighty it is Childs play. In fact, nothing is impossible for the omnipotent lord. If you want your prayers to be fruitful, refrain from wasting your spiritual power over trivial issues. As for as possible, set worldly matters right through your own efforts. Pray to God for the attainment

of God realization. If external circumstances obstruct your path, tackle them with appropriate measures. If you can not remove the obstacle, look towards the lord with a fixed gaze and pray,' My mind desires things to happen in such and such way, but lord You alone know where my true welfare lines. I have given the reins of my life in your safe hands,O My Lord let thy will be done. Even the impossible can be made possible through prayer. It is foolish to disbelieve this truth.

OBSERVE FAST ONCE IN A FORTNIGHT [EKADASHI,ETC]

Not only does fasting help your combat physical ailments, it also purifies the mind. It improves your present as well as your future. Householders should observe fasts on both Ekadasshis of the lunar month during Chaturmasya and only the Ekadashis falling in the bright fortnights during the other months.

ALWAYS BE A DONOR NEVER BE A BEGGAR

Do not crave for respect, rather give respect to others. Donot be a beggar or watchman of wealth, be a donor of it. Those who continue to accumulate wealth and protect it until death, do nothing but guard the wealth.

REMEMBER YOUR DEATH

Hindus should always remember that this body would ultimately be burnt to ashes and those who bury

their dead must remember that a day will come when their bodies will be consigned to the graveyard.

Before old age creeps in and it becomes hard to hear, one must listen to the truth about one's True self. Let us attain our immortal state, which remains ever untouched by the vagaries of birth,youth,old age, sickness and death. Death can seize the body anytime. Therefore let us right away do what needs to be done?Studies ? There is nothing great about it .The truly great deed is in fact, When I looked at my self, I was swept off my feet.Donot disturb me o friends, I am in love with my true self. My beloved is always here in my heart.

To meet Him, I just need to delve within. Learn to repose in your True self. This is what needs to be done. Once you accomplish this prime task, other worldly tasks will be accomplished easily and with out much effort on your part.

AVOID SELF-REPROACH.

Whatever shortcomings you assume in your self, actually exist in the body, mind or intellect. Do not, reproach your self attributing them to yourself,' I am weak, I-am lustful, I-am greedy, I am helpless, I am sick, rather find out actually who is lustful,weak ,avaricious, helpless or sick.

If somebody is uneducated or foolish,he should examine,Am I uneducated or foolish or is it the mind and intellect that are so.? If you are sick, find out whether you are sick or your body is sick. You will find that you are the immortal son of the Eternal Truth, the supreme self, while all these muddles are in the illusory creation.

Then visualize and have a conversations with the Almighty, My true self is free from all affections, and o my Guru, Your supreme self is similar to that of mine, You are Truth,Absolute,Consciousness,Absolute and Bliss Absolute.My body is insentient but I am Consciousnees.

Such remembrance of your consciousness would gradually give you the ways and means to assimilate the precepts of the GURU,Whereby you will be able to endear yourself further in the affectionate eyes of the GURU.

ALWAYS WEAR YOUR MALA, ON WHICH YOU DO JAPA,AROUND YOUR NECK.

The mala should be on your neck even when you go to bed.Gandhiji used to do mental japa continuously.If, per chance;he would get up from sleep in the middle of the night,his mental japa would automatically begin .Same is the teachingss of great GURUS.

शिव रूप क्या अक नाव चोन

मनुष्य रूप छुम प्रेम भाव चोन

गुरु रूप तार दिम भवसरय

आराधना च्यानी करै।

DHYANA-YOGA

Real sannysa- yoga or bhakti means that one should know his constitutional position as the living entity, and act accordingly. The living entity has no separate independent identity. He is the marginal energy of the supreme. When he is entrapped by material energy, he is conditioned, and when he is Krsna conscious, or aware off the spiritual energy, then he is in his real and natural state of life. Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory activities. This is practiced by the yogis who restrain the senses from material attachment. But a person in Krsna consciousness has no opportunity to engage his sense in anything which is not for the purpose of Krsna. Therefore, a Krsna conscious person is simultaneously a sannyasi and a yogi. The purpose of knowledge and of restraining the sense, as prescribed in the jnana and yoga processes, is automatically serve, in Krsna consciousness. If one is unable to give up the activities of his selfish nature, then jnana and yoga are of give up the activities of his selfish nature, then jnana and yoga are of no avail. The real aim is for a living entity to give up all selfish satisfaction and to be prepared to satisfy the Supreme. A Krsna conscious person has no desire for any kind of self-enjoyment. He is always engaged for the enjoyment of the Supreme. One who has no information of the supreme must therefore be engaged in self-satisfaction, because no one can stand on the platform of inactivity. All purposes are perfectly served on the practice of Krsna consciousness.

Arusuksor muner yogam

Karma karanam ucyate

Yogaarudhasya tasaiva

Samah karanam ucyate

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who is already elevated in yoga, cessation of all material activities is said to be the means.

The process of linking oneself with the Supreme is called yoga. It may be compared to a ladder for attaining the topmost spiritual realization. This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all, the complete ladder is called yoga and may be divided onto three parts, namely jnana-yoga, dhyana-yoga and bhakti-yoga. The beginning of the ladder is called the yogsruruksu stage, and the highest rung is called yogarudha.

Concerning the eightfold yoga system , attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting (which are more or less bodily exercises) are considered fruitive material activities. All such activities lead to achieving perfect mental equilibrium to control the senses. When one is accomplished in the practice of meditation, he ceases all disturbing mental activities.

A Krsna conscious person, however, is situated

from the beginning on the platform of meditation because he always thinks of Krsna. Moreover, being constantly engaged in the service of Krsna, he is considered to have ceased all material activities.

A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for the sense gratification nor engages in fruitive activities.

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself ,and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification, since one cannot live without engagement. Without Krsna consciousness, one must be always seeking self-centered or extended selfish activities. However, a Krsna conscious person can do everything for the satisfaction of Krsna and thereby perfectly detached from sense gratification. One who has no such realization must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

Uddhared atmanatmanam
Natmanam avasadayet
Atmaiva hy atmano bandhur
Atmaiva ripur atmanah

One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

The word atma denotes body, mind and soul-depending upon different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the mind is the central point of yoga practice, atma refers here to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so rained that it can deliver the conditioned soul from the mire of nescience. In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because the mind is involved with the false ego, which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Krsna consciousness. The word hi is used for emphasizing this point, i.e., that one must do this. It is also said:

Mana eva manusyanam
Karanam bandha-moksayoh
Bandhaya visayasango
Muktyai nirvisayam manah

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage and mind detached from the sense objects is the cause of liberation." (Amrta – bindu Upanisad 2) therefore, the mind which is always engaged in Krsna consciousness is the cause of supreme liberation.

Bandhur atmatmanas tasya
Yenatmaivatmana jitah
Anaatmanas tu satrutve
Vartetatmaiva satru-vat

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.

The purpose of practicing eightfold yoga is to control the mind in order to make it a friend in discharging the human mission. Unless the mind is controlled, the practice of yoga (for show) is simply a waste of time. One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled. The constitutional position of the living entity is to carry out the order of the superior. As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc.

However, when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramatma. Real yoga practice entails meeting the Paramatma within the heart and then

following His dictation. For one who takes to Krsna consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

Jitatmanah prasantasya
Paramatma samahitah
Sitosna-sukha-duhkhesu
Tatha manapamanayoh

For one who has conquered the mind, the Super-soul is already reached , for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramatma. When the mind is misled by the external, illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the yoga systems, one should be considered to have already reached the destination, one has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no alternative but to follow the dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation of the Paramatma, or Super-soul. Because this transcendental position is at once achieved by one who is in Krsna consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical samadhi, or absorption in the Supreme.

Jnana-vijnana-trptatma
Kuta-stho vijitendriyah
Yukta ity ucyate yogi
Sama-losstrasma-kancanah

A person is said to be established in self-realization and is called a yogi(mystic) when he is fully satisfied by virtue of acquired knowledge and realization .Such a person is situated in transcendence and is self-controlled. He sees everything –whether it be pebbles, stones or gold- as the same.

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

Atah ssri-krsna- namadi
Na bhaved grahyam indriyaih
Sevonmukhe hi jihvadau
Svayam eva sphuraty adah

"No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord is the transcendental name, form, quality and pastimes of the Lord revealed to him."

This Bhagavad – Gita is the science of Krsna consciousness. No one can become krsna conscious simply by mundane scholarship. One must be fortunate enough to associate with a person who is in pure consciousness. A krsna conscious person has realized knowledge, by the grace of krsna, because he is situated with pure devotional service. By realized knowledge, one becomes perfect. By transcendental knowledge one

can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions. It is the realized soul who is actually self-controlled, because he is surrendered to krsna.He is transcendental because he has nothing to do with mundane scholarship. For him mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

Suhrn-mitrary-udasina-
Madhyasstha-devesya-bandhusu
Sadhusv api ca papesu
Sama-buddhir visisyate

A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and sinners all with an equal mind.

Yogi yubjita satatam
Atmanam rahasi sthitah
Ekaki yata-cittatma
Nirasir aparigrahah

A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind . He should be free from desires and feelings of possessiveness.

Krsna is realized in different degrees as Brahman, Paramatma and the Supreme Personality of Godhead. Krsna consciousness means, concisely, to be always engaged in the transcendental loving service of the Lord.

But those who are attached to the impersonal Brahman or the localized Super soul are also partially Krsna conscious, because impersonal Brahman is the spiritual ray of Krsna and Super soul is the all-pervading partial expansion of Krsna. Thus the impersonalist and the mediator are also indirectly Krsna conscious. A directly krsna conscious person is the topmost transcendentalist because such a devotee knows what is meant by Brahman and Paramatma. His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditative yogi are imperfectly Krsna conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later. The first business of a transcendentalist is to keep the mind always on krsna. One should always think of Krsna and not forget Him even for a moment. Concentration of the mind on the Supreme is called samadhi, or trance. In order to concentrate the mind, one should always remain in seclusion and avoid disturbance by external objects. He should be very careful to accept favorable and reject unfavorable conditions that affect his realization. And, in perfect determination, he should not hanker after unnecessary material things that entangle him by feelings of possessiveness.

All these perfections and precautions are perfectly executed when one is directly in Krsna consciousness, because direct krsna consciousness means self-abnegation, wherein there is very little chance for material possessiveness. Srila Rupa Gosvami characterizes Krsna consciousness in this way:-

Anasaktasya visayan
Yatharham upayunjatah
Nirbandhah krsna-sambandhe
Prapancikataya buddhya
Hari-sambandhi-vastunah
Mumuksubhih parityago
Vairagyam phalgu kothyate

" When one is not attached to anything , but at the same time accepts everything in relation to krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to krsna is not as complete in his renunciation." (Bhakti- rasamrta- sindhu 2.255-256)

A krsna conscious person well knows that everything belongs to krsna, and thus he is always free from feelings of personal possession. Such , he has no hankering for anything on his personal account. He knows how to reject things unfavorable to Krsna consciousness and how to reject things unfavorable to Krsna consciousness. He is always aloof from material things because he is always transcendental, and he is always alone, having nothing to do with persons not in Krsna consciousness. Therefore a person in Krsna consciousness is the perfect yogi.

Sucau dese pratisthapya
Sthiram asanam atmanah
Naty-ucchritam nati-nicam
Cailajina-kusottaaram

Tatrailkagram manah krtva
Yata-cittendriyaa –kriyah
Upavisyasaane yunjyad
Yogam atma-visuddhaye

To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point.

"Sacred place" refers to places of pilgrimage. In India the yogis, the transcendentalists or the devotees, all leave home and reside in sacred places such as Prayaga, Mathura, Vrndavana, Hrisikesa and Hardwar and in solitude practice yoga where the sacred rivers like the Yamuna and the Ganges flow. But often is not possible, especially for Westerners. The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the Brhan-naradiya Purana it is said that in Kali – Yuga (the present yuga, or age), when people is general are short –lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

Harer nama harer nama
Harer namaiva kevalam
Kalaau nassty eva nasty eva
Nasssty eva gaatir anyaaatha

" In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the lord. There is no other way. There is no other way. There is no other way."

Samam kaya –siro-grivam
dhaarayann acalam sthirah
sampereksya nasikaagram svam
disas cananvalokayan
prasantatma vigata-bhir
brahmachari-vrate sthitah
manah samyamyaa mac-citto
yukta asita mat-parah

One should hold one's body, neck and head erect in a straight line and share steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

The goal of life is to know Krsna, who is situated within the heart of every living being as Paramatma, the four headed Vishnu form. The yoga process is practiced in order to discover the see this localized form of Vishnu, and not for any other purpose. The localized visnu-murti is the plenary representation of Krsna dwelling within one's heart. One who has no program to realize this visnu-murti is uselessly engaged in mock yoga practice and s certainly wasting his time. Krsna is the ultimate goal of life, and the visnu-murti situated in one's heart is the object of yoga practice. To realize this visnu-murti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogi. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which

sex life is the chief. In the rules of celibacy written by the great sage Yajnavalkya it is said:

Karmanaa manasa vaca
Sarvavasthasu sarvada
Sarvatra maithuna- tyago
Brahmacaryam pracksate

"The vow of brahmacharya is meant to help one completely abstain from sex indulgence in work, words and mind – at all times, under all circumstances, and in all places." No one can perform correct yoga practice through sex indulgence. Brahmacarya is taught, therefore, from childhood, when one has no knowledge of sex life. Children at the age of five are sent to the guru – kula , or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacaris. Without such practice, no one can make advancement in any yoga, whether it be dhyana, jnana or bhakti. One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called a brahmachari. Such a restrained household brahmachari may be accepted in the bhakti school, but the jnana and dhyana schools do not even admit householder brahmacharis. They require complete abstinence without compromise. In the bhakti school, a householder brahmachari is allowed controlled sex life because the cult of bhakti- yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the Bhagavad- gita (2.59) it is said:

visaya vinivartante
niraharasya dehinah
rasa-varjam raso phasya
param drstva nivartate

whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.

Yunjann evam-sadatmanam
Yogi niyata-manasah
Santim nirvana-paramam
Mat-samstham adhigacchati

Thus practicing constant control of the body, mind and activities, the mystic transcendentalist , his mind regulated, attains to the kingdom of God (or the abode of Krsna) by cessation of material existence.

The ultimate goal in practicing yoga is now clearly explained. Yoga practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. One who seeks an improvement in health or aspires after perfection is no yogi according to Bhagavad- gita. Nor does cessation of material existence entail one's entering into "the void." Which is only a myth. There is no void anywhere within the creation of the Lord. Rather, the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the Bhagavad-gita as that place where is no need of sun, moon or electricity. All the planets in the spiritual kingdom are self-illuminated like the sun

in the material sky. The kingdom of God is everywhere, but the spiritual sky and the planets there of are param dhama, or superior abodes.

A consummate yogi, who is perfect in understanding Lord Krsna, as is clearly stated herein by the Lord Himself(mat-cittah, matparah, mat-sthanam), can .attain real peace and can ultimately reach His supreme abode, Krsnaloka, known as Goloka Vrndavana. In the Brahma-samhita (5.37) it is clearly stated, goloka eva nivasaty akhilatma-bhutah: the Lord, although residing always in His abode called Goloka, is the all – pervading Brahman and the localized Paramatma as well by dint of His spiritual energies. No one can reach the spiritual sky (Vaikuntha) or enter into the Lord's eternal abode (Goloka Vrandavana) without the proper understanding of Krsna and His plenary expansion Vishnu. Therefore a person working in Krsna consciousness is the perfect yogi, because his mind is always absorbed in Krsna's activities (sa vai manah krsna-padaravindayoh)..In the Vedas also (Svetasvaatara Upanisad 3.8) we learn, tam eva viditvati mrtyum eti: "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Krsna." In other words perfection of the yoga system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to befool innocent people.

Naty-asnatas tu yogo sti
Na cailkantam anasnatah
Na cati-svapna-silasya
Jagrato naiva carjuna

There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps or does not sleep enough.

Regulation of diet and sleep is recommended herein for the yogis. Too much eating means eating more than is required to keep the body and soul together. There is no need for men to eat animals, because there is an ample supply of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavad-gita. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food, which is not first offered to Krsna, will suffer sinful reactions because of eating only polluted things. Bhunjate te tv agham papa ye pacanty atma-karanat. Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Krsna, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect yoga. It is best that one eat only the remnants of foodstuff offered to Krsna.A person in krsna consciousness does not eat anything which is not first offered to Krsna.Therefore, only the Krsna conscious person can attain perfection in yoga practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice yoga. The Krsna conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform yoga practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps

more than six hour out of twenty-four is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform yoga.

Yuktahara-viharasys
Yukta-cestasya karmasu
Yukta-svapnavabodhasya
Yogo bhavati dihkha-ha

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

Extravagance in the matter of eating, sleeping , defending and mating- which are demands of the body- can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept Prasad am, sanctified food. Lord Krsna is offered, according to the Bhagavad-gita (9.26), vegetables, flowers , fruits , grains, milk, etc. In this way , a person in Krsna consciousness becomes automatically trained not to accept food not meant for human consumption, or not in the category of goodness. As far as sleeping is concerned, a Krsna conscious person is always alert in the discharge of his duties in Krsna consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. Avyartha-kalatvaam: a Krsna conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord . Therefore, his sleeping is kept to a minimum. His ideal in this respect is Srila Rupa Gosvami, who was always engaged in the service of Krsna and who could not sleep more than two hours a day, and sometimes not even that. Thakura

Haridasa would not even accept prasadam nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is not concerned, a Krsna conscious person does not do anything which is not connected with Krsna's interest, and thus his work is always regulated and is untainted by sense gratification . Since there is no question of sense gratification, there is no material leisure for a person in Krsna consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

Yada viniyatam cittam
Atmany evavatisthate
Nisprhah sarva-kamebhyo
Yukta ity ucyate tada

When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence – devoid of all material desires- he is said to be well established in yoga.

The activities of the yogi are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires- of which sex is the chief. A perfect yogi is so well disciplined in the activities of the mind that he can o longer be disturbed by any kind of material desire. Persons can automatically attain this perfectional stage in Krsna consciousness, as stated in the Srimad Bhagavatam (9.4.18-20):

Sa vai manah krsna-padaravindayor
Vacamsi vaikuntha-gunanuvarnan
Karau harer mandira-marjanadisu
Srutim cakaaracyuto-sat-sathodaye

Mukunda-lingalaya-darane drsau
Tad-bhrtya-gatra-sparse nga-sangamam
Ghranam ca tat-pada-saaaroja-saurabhe
Srimat-tulasya rasanam tad-arpite
Padau haareh ksetra-padanusarpane
Siro hrsikesa-padabhivandane
Kamam ca dasye na tu kama-kamyaya
Yathottama-sloka-janaasraya ratih

"King Ambarisa first of all engaged his mind on the lotus feet of Lord Krsna; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the Lord, his eyes in seeing the transcendental forms of the lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flowers offered to the Lord , his tongue in tasting the tulasi leaf offered at the lotus feet of the Lord, his legs in going to places of pilgrimage and the temple of the Lord, his hands in offering obeisance's unto the Lord, and his desires in executing the mission of the Lord. All these transcendental activities are quite befitting a pure devotee."

This transcendental stage may be inexpressible subjectively by the flowers of the impersonalist path, but it becomes very easy and practical for a person in Krsna consciousness, as is apparent in the above description of the engagements of Maharaja Ambarisa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are

called arcane, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general –especially those who are not in the renounced order of life- transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called yukta in the Bhagavad-Gita.

Yatha dipo nivata-sstho
Nengate sopama smrta
Yogino yata-cittasya
Yunjato yagam atmanah

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

A truly Krsna conscious person, always absorbed in transcendence, in constant undisturbed meditation on his worship able Lord, is as steady as a lamp in a windless place.

Yatroparaamate cittam
Niruddham yoga-sevaya
Yatra caivatmanatmanam
Pasyann aatmani tussyaati
Sukham aat yantikam yat tad
Buddhi-grahyam atindriyam
Veetti yatra na caivayam
Ssthitas calati tattvatah
Yam labdhva caparam labbam
Manyate nadhikam tatah
Yasmin sthito na duhkhena

Gurunapi vicalyate
Tam vidyad duhkha-samyoga-
Viyogam yoga-samjnitam

In the stage of perfection called trance, or samadhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

By practice of yoga one becomes gradually detached from material concepts. Thus is the primary characteristic of the yoga principle. And after this, one becomes situated in trance, or samadhi, which means that the yogi realizes the Super soul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Super self. Yoga practice is more or less based on the principles of the Patanjali system. Some unauthorized commentators try to identify the individual soul with the Super soul, and the monists think this to be liberation,. but they do not understand the real purpose of the Patanjali system of yoga. There is an acceptance of transcendental pleasure in the Patanjali system, but the monists do not accept this transcendental pleasure, out of fear of jeopardizing the theory of oneness. The duality of

knowledge and knower is not accepted by the no dualist, but in this verse transcendental pleasure-realized through transcendental senses- is accepted. And Patanjali Muni, the famous exponent of the yoga system, corroborates this. The great sage declares in his Yoga-sutras(3.34): purusartha –sunyanam gunanam pratiprasavah kaaaivalyam svarupa-pratistha va citi-saktir iti.

This citi-sakti, or internal potency, is transcendental. Purusartha means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This " oneness with the Supreme" is called kaivalyam by the monist. But according to Patanjali, this kaivalyam is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called ceto-darpana-marjanam, or clearance of the impure mirror of the mind. This "clearance" is actually liberation, or bhavamaha- davagni-nirvapaanam. The theory of nirvana-also preliminary- corresponds with this principle. In the Bhagavatam(2.10.6) this is called svarupena vyavasthitih. The Bhagavad-gita also confirms this situation in this verse.

After nirvana, or material cessation, there is the manifestation of spiritual activities, or devotional service to the Lord, known as Krsna consciousness. In the words of the Bhagvatam, svarupena vyavasthitih: this is the "real life of the living entity." Maya, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity. Pantnjali also accepts this by his words

Kaivalyam svarupa-pratistha va citi-saktir iti. This citi-sakti, or transcendental pleasure, is real life. This is confirmed in the Vedanta-sutra(1.1.12)as ananda-mayo bhyasat. This natural transcendental pleasure is the ultimate goal of yoga and is easily achieved by execution of devotional service, or bhakti-yoga. Bhakti-yoga will be vividly described in the Seventh Chapter of Bhagavad-gita.

In the yoga system, as described in this chapter, there are two kinds of samadhi, called samprajnata-samadhi and asamprajnata-samadhi. When one becomes situated in the transcendental position by various philosophical researches, he is said to have achieved samprajanata-samadhi. In the asamprajnata-samadhi there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses. When the yogi is once situated in that transcendental position, he is never shaken from it. Unless the yogi is able to reach this position , he is unsuccessful. Today's so –called yoga practice, which involves various sense pleasures, is contradictory. A yogi indulging in sex and intoxication is a mockery. Even those yogi is who are not perfectly situated siddhis (perfections) in the process of yoga are not perfectly situated. If the by-products of yoga attract yogis, then they cannot attain the stage of perfection, as is stated in this verse. Persons, therefore, indulging in the make –show practice of gymnastic feats or siddhis should know tat the aim of yoga is lost in that way.

The best practice of yoga in this age is Krsna consciousness, which is not baffling. A Krsna conscious person is so happy in his occupation that he does not

aspire after any other happiness. There are many impediments, especially in this age of hypocrisy, to practicing hatha-yoga, dhyana-yoga and jnana-yoga, but there is so such problem in executing karma-yoga or bhakti-yoga.

As long as the material body exists, one has to meet the demands of the body , namely eating, sleeping, defending and mating. But a person who is pure bhakti-yoga, or in Krsna consciousness, doe not arouse the sense while meeting the demands of the body. Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Krsna consciousness. He is callous toward incidental occurrences-such as accidents, disease, scarcity and even the death of a most dear relative- but he is always alert to Execute his duties in krsna consciousness, or bhakti –yoga. Accidents never deviate him from his duty. As stated in the Bhagavad-gita (2.14), agamapayino 'nityas tams titiksasva bharata'. He endures all such incidental occurrences because he knows that they come and go and do not affect his duties. In this way he achieves the highest perfection in yoga practice.

Sa niscayena yoktavya
Yogo 'nirvinna-cetasa
Sankalpa-prabhavan kamams
Tyaktva sarvan asesatah
Manasaivendriya-gramam
Viniyamya samantatah.

One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path . One should abandon,

without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

The yoga practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding bhakti- yoga, Rupa Gosvami says:

Utsahan niscayad dhairyat
Tat-tat-karma-pravartanat
Sanga-tyagaat sato vrtteh
Sadbhir bhaktih prasidhyati

"Once can execute the process of bhakti – yoga successfully with full-hearted enthusiasm, perseverance, and determination, by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness"(Upadesamrta 3)

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activities spread, and at last Garuda, the gigantic bird carried of Lord Vishnu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuda

was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuda at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuda.

Similarly, the practice of yoga, especially bhakti-yoga in Krsna consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.

Sanaih sanair uparamed
Buddhya dhrtgrhitaya
Atma-samstham manah krtva
Na kincid api cintayet

Gradually, step-by-step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the mind should be fixed on the self-alone and should think of nothing else.

By proper conviction and intelligence one should gradually cease sense activities. This is called pratyahara. The mind, being controlled by conviction, meditation, and cessation from the senses, should be situated in trance, or samadhi. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Krsna consciousness.

Yato yato niscalati
Means cancalam asthiram
Tatas tato niyamyaited
Atmany eva vasam nayet

From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

The nature of the mind is flickering unsteady. But a self-realized yogi has to control the mind; the mind should not control him. One who controls the mind (and therefore the senses as well) is called gosvami, or swami,and one who is controlled by the mind is called go-dasa, or the servant of the senses. A gosvami knows the standard of sense happiness. In transcendental sense happiness, the senses are engaged in the service of Hrsikesa or the supreme owner of the senses- Krsna. Serving Krsna with purified senses is called Krsna consciousness. That is the way of bringing the senses under full control. What is more, that is the highest perfection of yoga practice.

Prasanta-manasam hy enam
Yoginam sukham uttamam
Upaiti santa-rajasam
Brahma-bhutam akalmasam

The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

One cannot remain in the quality of Brahman, the Absolute, until one's mind is fixed on the lotus feet of the Lord. Sa vai manah krsna-padaravindayoh.To be always engaged in the transcendental loving service of the Lord, or to remain in Krsna consciousness, is to be factually liberated from the mode of passion and all material contamination.

Self- realization means knowing one's constitutional position in relationship to the Supreme. The individual soul is part and parcel of the Supreme, and his position is to render transcendental service to the Lord. This transcendental contact with the Supreme is called brahma-samsparsa.

Sarva-bhuta- stham atmanam
Sarva-bhutani catmani
Iksate yoga yuktatma
Sarvatra sama-darsanah

A true yogi is observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord everywhere.

A Krsna conscious yogi is the perfect seer because he sees Krsna,the Supreme, situated in everyone's heart as Super soul (Paramatma).Isvarah sarva-bhutanam hrd-dese rjuna tisthati. The Lord in His Paramatma feature is situated within both the heart of the dog and that of a brahmana. The perfect yogi knows that the Lord is eternally transcendental and is not materially affected by His presence in either a dog or a brahmana. That is the supreme neutrality of the Lord. The individual soul

is also situated in the individual heart, but he is not present in all hearts. That is the destination between the individual soul and the Super soul .One who is not factually in the practice of yoga cannot see so clearly. A Krsna conscious person can see Krsna in the heart of both the believer and the non-believer. In the smrti this is confirmed as follows: atatatvac ca matrtvac ca atma hi paramo harih. The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children , the supreme father (or mother)is also . Consequently the Super soul is always in every living being.

Outwardly, also, every living being is situated in the energy of the Lord, the Lord has, primarily, two energies – the spiritual (or superior) and the material (or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one-way or another.

The yogi sees equally because he sees that all living entities although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy, the living entity serves the material senses; and while in spiritual energy, he serves the Supreme Lord directly .In either case the living entity is the servant of God. This vision of equality is perfect in a person in Krsna consciousness.

Sarva-bhuta-sthitam yo mam

Bhayaty ekatvam asthitah

Sarvatha vartamaano pi

Sa yogi mayi vartate

Such a yogi; who engages in the worshipful service of the Super soul, knowing that I and the Super soul are one, remains always in Me in all circumstances.

A yogi who practicing meditation on the Super soul sees within himself the plenary portion of Krsna as Vishnu – with four hands, holding conchshell, wheel, club and lotus flower. The yogi should know that Vishnu is not different from Krsna in this form of Super soul is situated in everyone's heart. Furthermore, there is no difference between the innumerable Super souls present in the innumerable hearts of living entities. Nor is there a difference between a Krsna conscious person always engaged in the transcendental loving service of krsna and a perfect yogi engaged in meditation on the Super soul. The yogi in Krsna consciousness- even though he may be engaged in various activities while in material existence- remains always situated in Krsna. This is confirmed in the Bhakti-rasamrtaa-sindhu (1.2.187) of Srila Rupa Gosvami:nikhilasv apy avasthasu jivan-muktah sa ucyaate. A devotee of the Lord , always acting in Krsna consciousness, is automatically liberated. In the Naradapancaratra this is confirmed in this wasy:

Dik-kalady-anavacchinne

Krsne ceto vidhaya ca

Tan-mayo bhavati ksipram

Jivo brahmani yojayet

"By concentration one's attention on the transcendental form of Krsna , who is all-pervading and beyond time and space, one becomes absorbed in thinking of Krsna and then attains the happy state of transcendental association with Him."

Krsna consciousness is the highest state of trace in yoga practice. This very understanding that Krsna is present as Paramantma in everyone's heart makes the yogi faultless. The Vedas confirm this inconceivable potency of the Lord as follows: eko pi san bandudha yo vabhati."Although the Lord is one, He is present in innumerable hearts as many." Similarly, in the smrti-astra it is said:

Eka eva paro visnuh
Sarva-vyapi na samsayah
Airvaryad rupam ekam ca
Surya-vat bahudheyate

"Vishnu is one, and yet He is certainly all – pervading. By His inconceivable potency, in spite of His one form, He is present everywhere , as the sun appears in many places at once."

Atmaupamyena sarvatra
Samam pasyati yo rjuna
Sykham va yadi va duhkham
Sa yogi paramo matah

He is perfect yogi, who, by comparison to his own self, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

One who is Krsna conscious is a perfect yogi; he is aware of every one's happiness and distress by hint of his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God. And the cause of happiness is knowing Krsna to be the supreme enjoyer of all the activities of the human being, the proprietor of all lands and planets, and the sincerest friend of all living entities. The perfect yogi knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Krsna. And because one in Krsna consciousness is happy, he tries to distribute the knowledge of Krsna everywhere. Since the perfect yogi tries to broadcast the importance of becoming Krsna conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord. Na ca tasman manusyesu kascin me priya- krttamah. In other words, a devotee of the Lord always looks to the welfare of all living entities , and in this way he is factually the friend of everyone . He is the best yogi because he does not desire perfection in yoga for his fellow living entities. Here is a contrast between a pure devotee of the Lord and a yogi interested only in his personal elevation. The yogi who has

withdrawn to a secluded place in order to mediate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Krsna consciousness.

The system of mysticism described by Lord Krsna to Arjuna beginning with the words sucau dese and ending with yogi paramah is here being rejected by Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this Age of Kali. The present age is characterized by a bitter struggle for a life of short duration . People are not serious about self-realization even by simple, practical means , and what to speak of this difficult yoga system , which regulates the mode of living, the manner of sitting, selection of place , and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of yoga, even though he was favorably endowed in many ways. He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and , above all, he was the most intimate friend of Lord Krsna, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of yoga. In fact, we do not find any record in history of his practicing it at any time. Therefore this system must be considered generally Impossible in this Age of Kali. Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years

ago, then what of the present day? Those who are imitating tis yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal.

Cancalam hi manah KRSNA
Pramathi balavad drdham
Tasyaham nigraham manye
Vayor iva su-duskaram

The mind is restless, turbulent, obstinate and very strong, O Krsna ,and to subdue it, I think , is more difficult than controlling the wind.

The mind is so strong and obstinate that it sometimes overcomes the intelligence. Although the mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially , one may establish a mental equilibrium toward both friend and enemy , but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literature (Katha Upanisad 1.3.3-4) it is said:

Atmanam rathinam viddhi
Sariram ratham eva ca
Buddhim tu saarathim viddhi
Manah pragraham eva ca
Indriyani hayan ahur
Visaayams tesu go-caran
Atmendriya-mano-yuktam
Bhoktety ahur manisinah

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and the senses. So it is understood by great thinkers." Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence, as an acute infection may surpass the efficacy of medicine. Such a strong mind is supposed to be controlled by the practice of Yoga, but such practice is never practical for a worldly person like Arjuna. And what can we say modern man? The simile used here is appropriate: one cannot capture the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Krsna," the great mantra for deliverance, in all humanity. The engage one's mind fully in krsna. Only then will there remain no other engagements to agitate the mind.

Sri-bhagavan uvaco
Asamsayam maha-baho
Mano durnigraham calam
Abhyasena tu kaunteya
Vairagyena ca grhyate

Lord Sri Krsna said:O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of? Godhead. But at the same time. He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe the strict rules and regulations of placing oneself in a sacred place, focusing the mind on the Super soul , restraining the senses the mind, observing celibacy, remaining alone , etc. By the practice of Krsna consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Krsna. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Krsna, the more one becomes enlightened and detached from everything that draws the mind away from Krsna. By detaching the mind from activities not devoted to the Lord, one can very easily learn vairaagya. Vairagya means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Krsna . This is practical because by hearing about Krsna one becomes automatically attached to the Supreme Spirit. This attachment is called paresanubhava, spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. The more one eats while hungry, the more one feels satisfaction and strength. Similarly, by discharge of devotional service one feels transcendental satisfaction as the mind becomes detached from material objects. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental

activities of Lord Krsna is therefore expert treatment for the mad mind, and eating the foodstuff offered to Krsna is the appropriate diet for the suffering patient? This treatment is the process of Krsna consciousness.

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Yoga practice without mental control is a waste of time. Such a show of yoga may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, one must control the mind by engaging it constantly in the transcendental loving service of the Lord. Useless one is engaged in Krsna consciousness; he cannot steadily control the mind. A Krsna conscious person easily achieves the result of yoga practice without separate endeavor, but a yoga practitioner cannot achieve success without becoming Krsna conscious.

Arjuna uvaca
Ayatih sraddhayopeto
Yogac calita-manasah
Aprapya yoga-samsiddhim
Kam gatim krsna gacchati

Arjuna said: O Krsna, what is the destination of the unsuccessful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later desists due to worldly –

mindedness and thus does not attain perfection in mysticism?

The path of self-realization or mysticism is described in the Bhagavad- gita. The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and that his happiness is in eternal life, bliss and knowledge. These are transcendental, beyond both body and mind. The path of Knowledge, by the practice of the eightfold system or by bhakti- yoga seeks self-realization. In each of this process one has to realize he constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Krsna consciousness. Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later, even a little endeavor on the transcendental path offers a great hope for deliverance. Out of these three methods, he path of bhakti-yoga is especially suitable for this age because it is the most direct method of God realization. To be doubly assured, Arjuna is asking Lord Krsna to confirm His former statement. One may sincerely accept the path of self-realization, but the process of cultivation of Knowledge and the practice of the eightfold yoga system are generally very difficult for this age. Therefore, despite constant endeavor one may fail, for many reasons. First of all, one may not be sufficiently serious about following the process. To pursue the transcendental path is more or less to declare war on the illusory energy. Consequently, whenever a person tries to escape the

clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing transcendental disciplines. This is called yogac calita- manasah: deviation from the transcendental path. Arjuna is inquisitive to know the results of devotion from the path of self-realization.

There are two ways to progress. Those who are materialists have no interest in transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work. When one takes to the path of transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness. If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. A cloud in the sky sometimes deviates from a small cloud and joins a big one. But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky. The brahmanah pathi is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord, who is manifested as Brahman, Paramatma and Bhagavan. Lord Sri Krsna is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is surrendered to the Supreme Person is a successful transcendentalist To reach this goal of life through Brahmanand Paramantma realization takes many, many births (bahunam janmanam ante). Therefore the supermost path

of transcendental realization is bhakti-yoga, or Krsna consciousness, the direct method.

Etan me samsayam krsna
Chettum arhasy asesatah
Tvad-anyah samsayasyasya
Chetta na hy upapadyate

Krsna is the perfect knower of past, present and future. In the beginning of the Bhagavad-gita, the Lord said that all living entities existed individually in the past, they exist now in the present, and they continue to retain individual identity in the future, even after liberation from the material entanglement. So, He has already cleared up the question of the future of the individual living entity. Now, Arjuna wants to know of the future of the unsuccessful transcendentlist.No one is equal to or above Krsna ,and certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him. Therefore the verdict of Krsna is the final and complete answer to all doubts, because He knows past, present and future perfectly – but no one knows him. Krsna and Krsna conscious devotees alone can know what is what?

"If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any way. On the other hand a non devotee may fully engage in his occupational duties and yet gain anything." For material prospects there are many activities, both scriptural and customary. A transcendentalist is supposed to give up

all material activities for the sake of spiritual advancement in life, Krsna consciousness. One may argue that by Krsna consciousness one may attain the higher perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both materially and spiritually. It is enjoyed in the scriptures that one has to suffer the reaction for not executing prescribed duties; therefore one who fails to discharge transcendent activities properly becomes subjected to these reactions. The Bhagavatam assures the unsuccessful transcendentalist that there need be no worries .Even though he may be subjected to the reaction for not perfectly executing prescribed duties, he is still not a loser, because auspicious Krsna consciousness is never forgotten, and one so engaged will continue to be so even if he is lowborn in the next life. On the other hand, one who simply follows strictly the prescribed duties need not necessarily attain auspicious results if he is lacking in Krsna consciousness.

The purport may be understood as follows. Humanity may be divided into two sections, namely, the regulated and the no regulated. Those who are engaged simple in bestial sense gratifications without knowledge of their next life or spiritual salvation belong to the no regulated section. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The no regulated section, both civilized and noncivilized, educated and noneducated, strong and weak, are full of animal propensities. Their activities are never auspicious, because while enjoying the animal propensities o eating , sleeping, defending and mating,

they perpetually remain in material existence, which is always miserable. On the other hand, those who are regulated by scriptural injunctions, and who thus rise gradually to Krsna consciousness, certainly progress in life.

Those who are following the path of auspiciousness can be divided into three sections , namely (1) the followers of scriptural rules and regulations who are enjoying material prosperity , (2) those who are trying to find ultimate liberation from material existence, and (3) those who are devotees in Krsna consciousness. Those who are following the rules and regulations of the scriptures for material happiness may be further divided into two classes: those who are fruitive workers and those who desire no fruit for sense gratification. Those who are after fruitive results for sense gratification may be elevated to a higher standard of life-even to the higher planets- but still, because they are not free from material existence, they are not following the truly auspicious path. The only auspicious activities are those which lead one to liberation. Any activity which is not aimed at ultimate self-realization or liberation from the material bodily concept of life is not at all auspicious. Activity in Krsna consciousness is the only auspicious activity, and anyone who voluntarily accepts all bodies discomforts for the sake of making progress on the path of Krsna consciousness can be called a perfect transcendentalist under severe austerity. And because the eightfold yoga system is directed toward the ultimate realization of Krsna consciousness, such practice is also auspicious, and no one who is trying his best in this matter need fear degradation.

Prapya punaya-krtam lokan
Usitva sasvatih samah
Sucinamsrimatam gehe
Yoga-bhrasto bhijayate

The unsuccessful yogi, after many, many years of enjoyment of the planets of the pious living entities, is born into a family of reighteous people , or into a family of rich aristocracy.

The unsuccessful yogi is divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. The yogi who falls after a short period of practice goes to the higher planets, where pious living entities are allowed to enter. After prolonged life there, one is sent back again to this planet, to take birth in the family of righteous brahmana vaisnava or of aristocratic merchants. The real purpose of yoga practice is to achieve the highest perfection of Krsna consciousness, but those who do not preserver to such an extent and who fail because of material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities. And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Krsna consciousness.

Birth in a family of yogis or transcendentalists – those with great wisdom- is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life. It is especially the case in the acarya or gosvami families. Such families

are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there aremany such acarya families, but they they have now degenerated due to insufficient education and training. By the grace of Lord, there are still families that foster transcendentalists' generation after generation. It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master.

Tatra tam buddhi –samyogam
Labhate paurva-dehikam
Yatate ca tato bhuyah
Samisiddhau kuru-nandana

On taking such a birth, he revives the divine consciousness of his previous life,and he again tries to make further progress in order to achieve complete success , O son of Kuru.

King Bharata, who took his third in the family of a good brahmana, is an example of good birth for the revival of previous transcendental consciousness. King Bharata was the emperor of the world, and since his time this planet has been known among the demigods as Bharata –versa. Formerly it was known as Havrta-Varsa.The emperor , at an early age, retired for spiritual perfection but failed to achieve success. In his next life he took birth in the family of a good brahmana and was known as Jada Bharata because he always remained secluded and did not talk to anyone. And later on he was discovered as the greatest transcendentalist by king Rahugana. From his life it is understood that

transcendental endeavors, or the practice of yoga, never go in vain. By the grace of the Lord the transcendentalist gets repeated opportunities for complete perfection in Krsna consciousness.

Advanced yogis are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Krsna consciousness, the highest yoga perfection.

Aho bata sva- paco to gariyan
Yaj – jihvagre varate nama tubhyam
Tepus tapes te juhuvuh sasnur arya
Brahmanucur nama grnanti ye te

"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places , and finished all scriptural studies."

The famous example of this was presented by Lord Caitanya, who accepted Thakura Haridasa as one of His most important disciples. Although Thakura Haridasa happened to take his birth in a Muslim family, he was elevated to the post of namacarya by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hara Krsna, Hare Krsna, Hare Krsna, Krsna Krsna , Hare Hare hare Rama , Hare Rama , Rama Rama, Hare Hare. And

because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the Vedas, known as sabda-brahma. Unless, therefore, one is purified, one cannot take to the principles of Krsna consciousness or become engaged in chanting the holy name of the Lord, Hare Krsna.

Prayatnad yatamana tu
Yogi samsuddha – kilbisah
Aneka-janma-samsiddhs
Tato yati param gatim

And when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice with determination. Therefore, he begins his unfinished task, and thus he completely cleanses himself of all material contaminations. When he is finally free from all contaminations, he attains the supreme perfection- Krsna consciousness. Krsna consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the Bhagavad-gita(7.28):-

Yesam tv anta-gatam papam
Jananam punya-karmanam
Te dvandva-moha-nirmukta
Bhajante mam drdha-vratah

"After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one becomes engaged in the transcendental loving service of the Lord."

Tapasvibhyo dhiko yogi
Jnanibhyo pi mato dhikah
Karmibhyo cadhiko yogi
Tasmad yogi bhavarjuna

A yogi is greater than the ascetic, greater than all empiricists and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, is a yogi.

When we speak of yoga we refer to linking our consciousness with the Supreme Absolute Truth. Various practitioners in terms of the particular method adopted name such a process differently. When the linking process is predominantly in fruitive activities it is called karma- yoga. When it is predominantly empirical it is called jnana-yoga, and when it is predominantly in a devotional relationship with the Supreme Lord it s called bhakti-yoga. Bhakti – yoga, or Krsna consciousness, is the ultimate perfection of all yogas, as will be explained in the versa. The Lord has confirmed herein the superiority of yoga, but He has not mentioned that it is

better than bhakti- yoga. Bhakti –yoga is full spiritual knowledge, and therefore nothing can excel it. Asceticism without self-knowledge is imperfect. Empiric knowledge without surrender to the Supreme Lord is also imperfect. And fruitive work without Krsna consciousness is a waste of time.

Yogism spi dsrvesam
Mad-gaatenantar-atmana
Sraddhavan bhajate yo mam
Same yuktatamo matah

And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me – he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

The word bhajate is significant here. Bhajate has its root in the verb bhaj, which is used when there is need of service. The English word "worship " cannot be used in the same sense as bhaj. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the supreme Lord by his own

constitution . Failing to do this, he falls down. The Bhagavatam (11.5.3) confirms this as follows:

Ya esam purusam saksad
Atma-prabhavam isvaram
Na bhajanty avajananti
Sthanad bhrastah patanty adhah

"Anyone who does not render service and neglects his duty unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

In this verse also the word bhajanti is used. Therefore, bhajanti is applicable to the Supreme Lord only, whereas the word" worship" can be applied to demigods or to any other common living entity. The word avajananti, used in this versa of Srimad-Bhagavatam, is also found in the Bhagavad-gita . Avajananti mam mudhah. "Only the fools and rascals deride the Supreme personality of Godhead, Lord Krsna." Such fools take it upon themselves to write commentaries on the Bhagavad –gita without attitude of service to the Lord. Consequently they cannot properly distinguish between the word bhajanti and the word "worship".

The culmination of all kinds of yoga practices lies in bhakti- yoga. All other yogas are but means to come to the point of bhakti in bhakti- yoga. Yoga actually means bhakti- yoga; all other yogas are progressions toward the destination of bhakti-yoga. From the beginning of karma-yoga to the end of bhakti-yoga is a

long way to self-realization. Karma – yoga, without fruitive –yoga is a long way to nine of this path. When karma-yoga increases in knowledge and renunciation, the stage is called jnana-yoga. When jnana-yoga increases in meditation on the Super soul by different physical processes, and the mind is on Him, it is called astanga-yoga. And when one surpasses the astanga-yoga and comes to the point of the Supreme Personality of Godhead Krsna, it is called bhakti – yoga, the culmination. Factually, bhakti- yoga is the ultimate goal, but to analyze bhakti- yoga minutely one has to understand these other yogas. The yogi who is progressive is therefore on the truth path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular point and does not make further progress is called by that particular name: karma –yogi, jnana-yogi or dhyana-yogi, raja-yogi , hatha-yogi , etc. If one is fortunate enough to come to the point of bhakti-yoga, it is to be understood that he has surpassed all other yogas. It is to be understood that he has surpassed all other yogas. Therefore, to become Krsna conscious is the highest stage of yoga, just as, when we speak of Himalayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

It is by great fortune that one comes to Krsna consciousness on the path of bhakri- yoga to become well situated according to the Vedic direction. The ideal yogi concentrates his attention on Krsna, who is called Syamasunddara, who is as beautifully colored as a cloud, whose lotus like face is as effulgent as the sun, whose

dress is brilliant with jewels and whose body is flower – garlanded. Illuminating all sides is His gorgeous luster, which is called the brahmajyoti. He incarnates in different forms such as Rama, Nrsimha, Varaha, Krsna, Guinea and Vasudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest yogi.

यज्ञोपवीत

यज्ञोपवीत उस क्रिया का नाम है जिस से मनुष्य ईश्वर के समीप पहुँच जाता है। यज्ञोपवीत की क्रिया विधि–पूर्वक करने से साधक के मन में आनन्द का आभास होता है। ज्ञान की दृष्टि पैदा होती है। ईश्वर के साक्षात्कार का अनुभव होता है। प्रतिदिन विधि पूर्वक संध्या कार्यक्रम करने में मोक्ष के द्वार खुलते है। मनुष्य जीवन सफल होता है। साधक प्रतिदिन चमत्कार होते देखता है।

यज्ञोपवीत की कुँजी गायत्री मन्त्र है। यह संसार के तीनों तापों आध्यात्मिक, आदिभौतिक आंदिदेविक से मुक्ति पाने का बहुत बड़ा साधन है। चौबीस अक्षरों का गायत्री मन्त्र सर्वप्रसिद्ध है। यज्ञोपवीत में तीन तार है और गायत्री में तीन चरण है। "तत्सवितुर–वरेण्य।" प्रथम चरण "भर्गो देवस्य धीमहि" द्वितीय चरण "धियो यो नः प्रचोदयात्" तृतीय चरण है।

यज्ञोपवीत गायत्री की मूर्तिमान प्रतिमा हैं। उस का जो संदेश मनुष्य जाति के लिए है उस के अतिरिक्त और कोई मार्ग जिस में भौतिक तथा सामाजिक सुख शान्ति स्थिर रह सकें।

गायत्री मन्त्र एक ऐसा कल्पवृक्ष है। इस को जो मांगो एक दम मिल जाता है। गायत्री को पंचमुखी कहा जाता है। ये मुख है:–

(१) ॐ (२) भुर्भवस्वः (३) तत्सवितुर्–वरेण्यं
(४) भर्गो देवस्य धीमहि (५)धियो यो नः प्रचोदयात्

शरीर भी पाँच तत्वों से बना है और आत्मा के भी पाँच कोष हैं। मिट्टी, पानी, वायु, अग्नि तथा आकाश के समिश्रण से देह बनती है।

गायत्री के पाँच भाग है। तीन सूत्र, चौथी मध्य, ग्रथियाँ, पाँचवा ब्रह्मा ग्रन्थि !

पाँच देवताओं के स्वरूप गायत्री मंत्र में है।

ॐ अर्थात गणेश

व्याहृति अर्थात भवानी

गायत्री का प्रथम चरण : ब्रह्म

द्वितीय चरण : विष्णु

तृतीय चरण : महेश

इस प्रकार यह पाँच देवता गायत्री के प्रमुख शक्ति पुच्छ कहें जा सकते है।

यज्ञोपवीत को कश्मीरी में मेखला कहते है। मेखल वैदिक भाषा के भावार्थ अनुसार उस सद्बुद्धि को कहते है जिस से ईश्वरी ज्ञान प्राप्त होकर परमात्मा तक पहुँचने की सीढ़ी तैयार होती है इस सीढ़ी का प्रथम चरण गुरुधारण करना है। जो उस के मंत्र के द्वारा कान में कहता है। "तुम मेरे सत्नों का दुध पियो, तुम भी ईश्वर को उसी प्रकार पहचान लो जैसे मैने उस को पहचाना है।

इतिहास का अध्ययन करने से ज्ञात होता है कि मेखला की रस्म या संस्कार भारत में ही नहीं था अपितु "ऑट पन" का संस्कार पारसी लोगों में भी मौजूद है। कोई भी पारसी "ज़दंअविस्ता" जैसी पवित्र पुस्तकों को "औटपन" के बिना नहीं पढ़ सकता है

और न ही मन्दिर में जा सकता है और न पाठ पूजा कर सकता है।

आज कल मेखला के कई नाम है जैसे जन्यो ड़ालना (योनि त्रावुन) उपायन (ब्रह्मचर्य का गुरु कुल जाना) उपनयन (वह साधन जिस से दूर की चीज़ निकट देखी जा सके अर्थात वह बुद्धि जिस के ईश्वर को पहचाना जा सके) इसको गायत्री संस्कार भी कहते है। गायत्री मंत्र का बार-बार ब्रह्मचर्य के कान में कहने का अर्थ है कि बार-बार मंत्र को जाप करे ताकि एक समय स्वयं उसकी सांसों से सोऽहंसो की ध्वनि पैदा हो जाये। इस को अजपा गायत्री भी कहते है।

यज्ञोपवीत कश्मीरी पंड़ितों की पहचान है। यज्ञोपवीत कश्मीरी पंड़ित के गले में न हो तो कोई नहीं कह सकता कि यह कश्मीरी पंड़ित है। यज्ञोपवीत के तीन धागे तीन ऋणों की याद दिलाते हैं।

(१) "अपने पूर्वजों का ऋण"

ब्रह्मचर्य को बार बार कहा जाता है तुम ऐसे काम करो जिस से तुम्हारे पूर्वजों का नाम रोशन रहे। इन में पिता, दादा, माँ नानी, सास तथा ससुर। इस पूर्वज़ों के नाम प्रतिदिन तर्पण करना और उन के आत्मा की शांति के लिए प्रार्थना करना ।

(२) "ऋषियों का ऋण"

ब्रह्मचर्य की प्रण करना होता है कि मैं विद्या प्राप्त करूँगा अपने साहित्य और संस्कृति को बड़ावा दूँगा निष्काम भाव से लोगों की सेवा करूँगा और अपने को सदा सामाजिक कार्यों के लिए तैयार रखूँगा।। विधि

पूर्वक नित्य नियम की पालना करूँगा।

(३) "देव ऋण" इस का अर्थ है आध्यात्मिक उन्नति।

मनुष्य को विधि पूर्वक जप, तप, ज्ञान, ध्यान, कीर्तन, मनन और श्रवण करना चाहिए। गुरु मंत्र का मन से मनन करना चाहिए। गुरु सेवा करके ईश्वर के समीप पहुँचने का प्रयत्न करना चाहिए।

कश्मीरी पंड़ितों में यज्ञोपवीत संस्कार सब से उत्तम और अनिवार्य संस्कार है। अन्य जातियों में भी इस का प्रचलन है परन्तु इस पर वह अधिक बल नहीं देते है।

पंड़ितों की धारणा है कि यज्ञोपवीत धारण करने से मनुष्य द्विज बनता है अर्थात् दूसरा जन्म धारण करता है।

यज्ञोपवीत पहन कर ब्रह्मचर्य धार्मिक पहचान पाता है। अब वह पंड़ित बन जाता है और कर्मकांड़ करने का भागी बनता है। जब ब्रह्मचर्य यज्ञ समाप्त करके बाहर आता है तो वह कपड़े बदल कर अपने मित्रों, रिश्तेदारों और गुरु जी के साथ लेकर दरिया पर जाता है और धार की स्त्रियाँ "व्यूग" पर नाचती है और "हेन्ज़े" गीत गाती है।

यज्ञोपवीत सम्बंधी कुछ महत्त्वपूर्ण बातें

जनिता चोपता च यस्य विद्या प्रयच्छति
अन्नदाता भयत्राता पंच ते पितरः स्मृता

जन्म देने वाला, यज्ञोपवीत ड़ालने वाला, विद्या पढ़ाने वाला, अन्न देने वाला, भय से रक्षा करने वाला, यह मनुष्य के पाँच पिता है।

यज्ञोपवीत संस्कार कश्मीरी पंड़ितों का महत्त्वपूर्ण संस्कार है। कश्मीर का प्रत्येक पंड़ित यज्ञोपवीत की पूरी जानकारी रखता है। कश्मीरी पंड़ितों की संस्कृति यज्ञोपवीत के आसपास घूमती है। क्योंकि यह विद्या, तपस्या और ब्रह्मचर्य व्रत की पालना का शुभारम्भ है। इस यज्ञोपवीत यज्ञ के सम्बन्ध में कुछ जानकारी यहाँ दी जाती है। सम्भवतः यह जानकारी उन प्रेमियों के लिए महत्त्व का विषय होगा, जिनको इन चीज़ों की जानकारी नहीं है।

क्या यज्ञोपवीत और मेखला दो अलग चीज़े हैं?

कश्मीरी पंडित यज्ञोपवीत को मेखला कहते है। यद्यपि यह दोनों अलग-अलग महत्त्व के विषय है मेखला उस धागे को कहते है जिसको आमतौर से 'ऑऽटपन' कहा जाता है। ऑॅटपन से ही ब्रह्मचर्य व्रत की पालना होती है। ऑॅऽटपन के प्रयोग से पेट को वायु (Gas) की बीमारी नहीं लगती है। इस से आप अनुमान लगा सकते है कि कश्मीरी पंडित के पास ब्रह्मचर्य की पालना करना कितना महत्वपूर्ण और

जीवनदायी व्रत है। कश्मीरी पंडित आदर्शों पर कितना बल देते आये है उन्होंने ब्रह्मचर्य पालना को इतना महत्त्वपूर्ण माना है कि इसको यज्ञोपवीत के बराबर दर्जा दिया है और कश्मीर में यज्ञोपवीत डालने की रस्म को मेखला ही कहते हैं।

ऑ॒ऽटपन मूंजी नाम के घास से बनाया जाता है। यह एक प्रकार की औषधि है जिस को रस्सी बना कर, नाभि के नीचे पेट से बांधने पर मेदे के १२ रोग नष्ट हो जाते है। Nervous System ठीक होता है। मूंजी की रस्सी के साथ ही लंगोट बाँधा जाता है। अब चूंकि मूंजी घास मिलती नही या लोगों के रहन–सहन में नज़ाकत और तब्दीली आई है अतः आज मूंजी के बदले मोटे धागे को प्रयोग होता है।

मूंजी घास के बारे में चरक संहिता में वर्णन है। इस घास के ३६ गुण चरक ने गिने है। यह उत्तम औषधि है। उसका नाड़ी System और पाचन शक्ति को ठीक करने में महत्त्वपूर्ण योगदान रहता है। इससे ब्रह्मचर्य नियन्त्रण में रहता है। यह काम वासना को रोकने में बहुत बड़ी सहायता करती है। साधना करते समय साधक को आनन्द प्राप्त होता है।

यज्ञोपवीत कब आरम्भ करना चाहिये।

'गर्भात् अष्टमें वर्षे'

बच्चे के जन्म लेने के आठवें वर्ष यज्ञोपवीत का संस्कार करना चाहिए। शास्त्रविधि के अनुसार यही वर्ष मेखला बांधने और गुरु कुल की ओर जाने की तैयारी करने का वर्ष है। गुरु कुल से वापस आकर ही

बच्चे को गृहस्थ धर्म की पालना करनी चाहिए।

यज्ञोपवीत वास्तव में गायत्री मंत्र का जाप सिखाने का एक Training School है। अब लड़के गुरु कुल तो जाते नहीं केवल रीति अनुसार गुरु कुल की सारी प्रक्रिया पूरी होती है। जिसका कोई अधिक आधुनिक समय की आवश्यकताओं के अनुसार गायत्री मंत्र सीखने का और उसका जाप विधि पूर्वक करने का एक साधन माने तो भी उचित है। क्योंकि आज के समय में केवल महागायत्री मंत्र ही दुखों को नाश करने वाला, आध्यात्मिक प्रकाश को फैलाने वाला और सर्वसिध्धियों को देने वाला महा मंत्र है।

वेदों के अनुसार यज्ञोपवीत संस्कार को उपनयन कहा गया है। उप + नयनः उप नयन का अर्थ है नज़दीक नयन ले जाना अर्थात शिष्य को गुरु के पास ले जाना।

महार्षि आपस्तम्ब का कथन है।

त्रैवर्णिक मुख्य संस्कारों में सर्वप्रथम संस्कार 'उपनयन' है। उपनयन - संस्कार होने पर ही त्रैवर्णिक बालक द्विज कहलाता है। शास्त्रों का मत है कि इस संस्कार से बालक का विशद्ध ज्ञानमय जन्म होता है। इस ज्ञानमय जन्म के पिता आचार्य तथा माता गायत्री हैं। 'तमसो वा एष तमः प्रविशति यधविद्धानुपनयते यश्रावितद्धनिति हि ब्राह्मणम्। अर्थात् जिसका अविद्धान।

आचार्य (गुरु) के द्वारा उपनयन-संस्कार कराया जाता है।

कहा गया है-

'तस्मिप्रत्रभिजनविद्यासमुदेतं समाहित्तं संस्कर्तारमीप्सेत्।'

'अविच्छिन्नवेदवेदिसम्बन्धे कुले जन्म अभिजनः। षड्भिरैडंगः

सहैव यथावदर्थज्ञानपर्यन्तमधीतो वेदो विद्या।'

अर्थात् वेद एवं वेदी (यज्ञों) से सम्बन्धित कुलमें जन्म लेनेवाले, षड्डागों एवं मीमांसाशास्त्र आदिके अध्ययन द्वारा वेदार्थके परिज्ञाता तथा निषिद्ध कर्मोमें सावधान आचार्यको उपनयनमें अपना उपनेता गुरु बनाना चाहिये।

गोमिल, स्मार्तकल्पके भाष्यकार नारायणने एक वचन उपस्थित कर यह बतलाया है कि इस उपनयन संस्कारद्वारा त्रैवर्णिक बालक अपनी कर्तव्य शिक्षाके लिये गुरु वेद, यम, नियम एवं देवताओं के समीप ले जाया जाता है, इसलिये इस संस्कारको उप (समीप) नयन (ले जाना) कहते है। प्राचीन समय में उपनेता गुरुओं के पास शिषयगण ब्रह्मचर्यपूर्वक कई वर्षोतक अध्ययन करते थे। उपनीत बालक को गुरुकुलवास तथा अध्ययन करने से शास्त्रों एवं अपने धर्मका पूर्णरूपेण परिज्ञान हो जाता था। जिसके फलस्वरूप वह विशुद्ध ज्ञान उपार्जित करके संसारिक कार्योको करते हुए भी अपने देश की आध्यात्मिक शान्ति के उन्नत लक्ष्य को प्राप्त करता था। उपनयन संस्कारके लिये शास्त्रों में मुहूर्त निर्दिष्ट किये गये है। मुहूर्तका तात्पर्य है कि अध्येता की आधिदैविक परिस्थिति (जन्मकालिक ग्रहस्थिति) से उस समय की आधिदैविक

परिस्थिति अनुकूल बन सके, जिससे उसका अध्ययन सकुशल, निविधन एवं परिपुष्ट हो सके।

यज्ञोपवीत की बनावट

यज्ञोपवीत पहले पिता जी ब्रह्मचारी को डालते है। फिर गुरु जी अपना यज्ञोपवीत ब्रह्मचारी को पहनाते है। इस प्रकार ब्रह्मचारी के पास ६ सूत्रों वाला यज्ञोपवीत गले में डाला जाता है। प्रत्येक सूत्र को मंत्रों द्वारा जीवादान दिया जाता है। हिन्दू मान्यता के अनुसार गायत्री मंत्र बहुत कल्याण कारी मंत्र है। इसकी तुलना में कोई मंत्र वेदों में नहीं है।

गायत्री का अर्थ है

गाय + त्री

गायःजो कोई इसका गान करता है

त्री :उसकी रक्षा करता है।

पाँच प्राणों की रक्षा। प्राण कौन से है।

व्यान : जो सारे अंगों में रहता है।

समान : नाभिस्थान में रहने वाला।

उदान : कण्ठ में रहने वाला।

प्राण : हृदयस्थान में स्थित

अपान : गुधस्थान में

गायत्री इस पाँचों प्राणों की रक्षा करती है।

गायत्री का पहला अक्षर है 'ओम'

अ : ब्रह्म : सृष्टि पैदा करने वाला

उ : विष्णु : पालने वाला

म : रूद्र : अपने में लीन करने वाला

अर्धचन्द : चन्द्रमा

यज्ञोपवीत लड़कियों का क्यों नही होता है ।

शास्त्रविधि के अनुसार यज्ञोपवीत लड़के और लड़की दोनों का होना कोई पाप नहीं, अपितु शुभ फलदायक है। अब प्रश्न यह है कि जब लड़की का यज्ञोपवीत होना कोई पाप नहीं फिर इसकी प्रथा क्यों नहीं? वह इसलिए कि औरत का हर महीने कुछ समय के लिए अशौच रहता है। अतः अशौच की हालत में यज्ञोपवीत गले में रहना पाप है। बच्चे के जन्म हाने पर ४० दिन तक एक माँ अशौच में रहती है अतः इन दिनों में भी यज्ञोपवीत धारण नहीं किया जा सकता। अब असको विधि शास्त्रों ने यह निकाली है कि विवाह के दिन लग्न होने के समय ही लड़की का पिता अपनी लड़की के लिय रखे तीन सूत्र यज्ञोपवीत दुल्हा को पहनाता है। यज्ञोपवीत दुल्हन को भी भागीदार बनाता है। अन्यथा औरत के लिए भी (कर्त्तव्य) है कि वह पूरी श्रद्धा के साथ नित्य नियम से महा गायत्री का जाप करें। महा गायत्री जाप के फल और इसके प्रभाव को प्रवचनों के माध्यम से दूसरी महिलाओं तक पहुँचाये।

नॉरिवन् अर्थात मौलि

जैफरानी (केसरी) व सफेद रंग में रंगा कच्चे सूत का धागा जिसे कलाई पर बांधा जाता है नॉरिवन् कहलाता है। हिंदी प्रदेशों में इसे मौली कहा जाता है, जो प्रायः लाल रंग में रंगा होता है। वास्तव में यह रक्षासूत्र हैं, जिसे अभिमंत्रित करके कलाई पर बांधा जाता है। कहा जाता है कि यह रक्षासूत्र शक्ति और तेज प्रदान करने वाला होता है और कई प्रकार के अनिष्टों और कष्टों से व्यक्ति की रक्षा करता है।

रक्षा सूत्र का धार्मिक महत्व इतना अधिक है कि हर प्रकार के धर्म कार्यों में इसका बांधा जाना अनिवार्य है। इसके बिना कोई भी धर्म कार्य चाहे वह साधारण पूजा हो या तन्त्रानुष्ठान, सम्पन्न हुआ नहीं माना जाता।

इस रक्षा सूत्र का एक वैज्ञानिक पक्ष भी है। आजकल रक्तचाप नियंत्रक यंत्र (blood pressure wrist) का उपयोग रक्तचाप को नियंत्रण में रखने के लिए किया जाता है। आदि काल से यह कार्य रक्षासूत्र करता आ रहा है। देखने में आया है कि लगातार पांच वर्षों तक इस रक्षासूत्र के प्रयोग से दिल के रोगों में कमी हो जाती है। दिमाग की सूजन और उच्च रक्तचाप से भी मुक्ति मिलती हुई देखी गई है।

नॉरिवन् का प्रयोग नामकरण संस्कार से प्रारंभ होता है। यह साल भर कलाई पर बंधा रहता है। केवल जन्मदिन के अवसर पर इसे बदला जाता है। जन्म दिन

के अवसार पर गुरु जी को आसन पर बिठा कर यजमान उनके सामने एक थाली में एक गिलास या खोस् (एक प्रकार का कश्मीरी बर्तन जो अधिकार चाय या कहवा पीने के काम आता है) उल्टा कर रखता है। फिर नॉरिवन का अभिमन्त्रित करके इसकी प्राण प्रतिष्ठा की जाती है। उसके उपरांत दूध, चीनी, फल-फूल, अध र्य द्वारा उसकी पूजा की जाती है। यह पूजा पंचोपचार ले लेकर षोड्शोपचार तक की हो सकती है। उसके बाद उस रक्षासूत्र में सात चिरंजीवनी ऋषियों के नाम से सात गांठे लगाई जाती है। ईश्वर से प्रार्थना की जाती है जिस प्रकार उन सात ऋृष्यिों को चिर जीवन का वरदान मिला है उसी प्रकार यजमान भी आयुष्मान हो। ऋृषियों के नाम से लगाई जाने वाली यह गांठे ब्रह्मग्रन्यियां कहलाती है। चिरंजीवियों के मंत्र इस प्रकार है (अश्वत्थामा महाभाग सप्तकल्पांत जीवन आयु आरोग्य सिद्धयर्थ् प्रसीद भगवन् मुने 'इत्यादि')?

सात ब्रह्मग्रन्थियों वाले इस नॉरीवन् को यजमान की कलाई पर बांधा जाता है। एक बालिका थाली में चावल दक्षिणा आदि रखकर आरती उतारती है। कहा जाता है कि रक्षासूत्र एक जन्म दिन से दूसरे जन्मदिन तक बंधा रहना चाहिए। इन सप्त चिरंजीवी ऋषियों के नाम इस प्रकार हैं।

अश्वत्थामा, बलि, व्यासं

हनुमान, कृपाचार्य, मार्कंडेय और परशुराम तदुपरांप्त भगवान विष्णु की पूजा की जाती है व नैवेध बांटा जाता है।

क्रालह बब

१. क्रालः गोढं किस अमिस क्रालः बब जानस
तस जानानस छुय नमस्कार ।
वय कोंठ पदवी हेचऽथ भगवानस
तस जानानस छुय नमस्कार ।

२. सामी जीयन थोवनख पननिस थानस
ग्वर रूपः कोरथस पादि प्रनाम
हालि दिल बोवुथ तमिस मसतानस
तस जानानस छुय नमस्कार ।

३. क्रालः बबरति बबसति पतहऽय पानस
वेनः कुरि मंजह नेरि गाशः तारुख
गाश हावि हेरि बोनः साऽरिसऽस जहांनस
तस जानानस छुय नमस्कार ।

४. गाह व्रावऽनि खसि पेठ आसमानस
हारः गटपछ व्रेय दोह क्या जान
आश्रम सऽय पेठ बिहिथ छुय पानस
तस जानानस छुय नमस्कार ।

५. दशि छम गंजिमचः मेहा असतानस
सतग्वर भस छुम चोनुय राग
थफ करतम अथस मेहा गैर ज़ानस
तस जानानस छुय नमस्कार ।

६. नेश बोथ शुर छसपेमच़ वैरानस
पथ ब्रोठ छुमनः कांह चेय रूस मेय
संमबलावुम ज़रा मेय बैगानस
तस जानानस छुय नमस्कार ।

७. ॲन्न छस छुमनः केंह तखसीर पानस
अच्छ गाशा दितम सतग्वर चऽय
रनि संऽदि पाऽठि छस फेरान माऽदानस
तस जानानस छुय नमस्कार ।
८. टाठिम्यानि प्रजलाव साऽनि खानः दानस
फिकिरव गमव निशः असि थव दूर
जुव जान अऽसि वनदोय चाऽनिस थानस
तस जानानस छुय नमस्कार ।
९. बेपरवायस अमिस पर वानस
क्या खबर अति तस क्या छु सपदान
शमाः छु जोतोन बिहिथ ला मकानस
तस जानानस छुय नमस्कार ।
१०. हालि हैरान छस बिहिथ दुकानस
हुर तः छोत्र अमिची क्या छम खबर
तखसीर खारः क्या व्रकरि परमानस
तस जानानस छुय नमस्कार ।
११. शांतस मनि कामना छय पानस
पूरः कर जल जल मतः हेतम दूर
वारः पाऽठि नज़रा छुय नमस्कार ।

क्रालः गोढ किस अमिस क्रालः बब जानस
तस जानानस छुय नमस्कार ।

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भजन 9

अिस कॅरिज़ि पनूनुइ साये,
ओं श्री गणेशाये।
दूर कॅरिज़ि असि आपदाये।।
ॐ श्री गणेशाये।।०।।

ग्वड्न्यथ छि चॉनी वॉरी,
गज़्म्वख ब् लगय पॉरी ।
स्यद्ध कर मन् कामनाये।।
ॐ श्री गणेशाये ।।०।।

चानि स्त्य स्यद्धी छे कारणय,
कारण छि ध्यान चोन धारणय,
अंज़्राव कर्मुन न्याये।।
ॐ श्री गणेशाये।।००।।

क्याह करव ॲस्य् येमि हालय,
वलन् आय संसार ज़ालय।
खुर कास कर्म् लीखाये।।
ॐ श्री गणेशाये।।००।।

उमाय हुंदि संतानय,
चरणन् ब् वन्दय पान्य।
लोल् सान नादाह लाये।।
ॐ श्री गणेशाये।।००।।

अंज़ान 'राधेशामन',
रोटमुत छु चोनुइ दामन।
ध्यान अनतस धारनाये
ॐ श्री गणेशाये।।००।।

गुरुस्तुति

सुलि वॅथित योद प्योम़ स्वामी नन्दलाल,
भावसय हाल तय वन्दुसय लाल।
भावक्यन पोशन करसय माल।।
भावसय हाल तय वन्द्सय लाल।।०।।

तारि छुस गोमुत तारस प्यठ,
संसॉर्य खोरुस दारस प्यठ।
वार् बोज़ दार् प्यठ बोन मे वाल।।
भावसय हाल तय वन्द्सय लाल।।०।।

पन्नुय पान गोम पानय बन्द,
अपुज़ व्यवह्रारन कोरनम फन्द।
नय दोरूम ध्यान चोन नय फिर्रम माल।।
भावसय हाल तय वन्द्सय लाल।।०।।

यॅच़काल वोतुइ यिन्सुइ योर,
योताम म्य ग्वब्यव पापन बोर।
व्वन्य यित् जल्द्इ वुछ तू म्योन हाल।।
भावसय हाल तय वन्द्सय लाल।।०।।

आलव द्युतमय आलव बोज़,
नालव म्यान्यव तुलुमुत सोज़।
बालव प्यठ आयि वॅस्य-वॅस्य बाल।।
भावसय हाल तय वन्द्सय लाल।।०।।

मन छुम च़ंच़ल करतन ख्वश,
पादन वन्द्हय वॉलिंज वस।
लालजी स्वामियुन छुख चूइ लाल।।
भावसय हाल तय वन्द्सय लाल।।०।।

बन्दगी छुइ करान 'राधेशाम',

ज़्यवि प्यठ स्रज़िनस चोनुइ नाम।
राम-राम परान बनि रामु पाल।।
भावसय हाल तय वन्द्सय लाल।।०।।

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बखशन हार

अगर चु बखशक बखशनहार छुख।
बेकसन बेवसीलन ग़मखार छुख।।
करव क्याह ॲस्य वॅल्य पापव तु शापव,
ॲस्य गॉल्य लूभक्यव यिमव संतापव।
गटि मंज़ गाश अन हटि म्वखतुहार छुख।।
बेकसन बेवसीलन ग़मखार छुख।।०।।
येति चोन नाव आसि भाव आसि पज़रूक,
नाव लगि बोठ तय वाव यियि स्यज़रूक।
हम ति चूय नम ति चूय तारूक तार छुख।।
बेकसन बेवसीलन ग़मखार छुख।।०।।
ॲस्य नय करव पाप चु क्याह बखशावक,
पथकुन पननुय नावा थावख।
सॉखी यी छम साक्षात्कार छुख।।
बेकसन बेवसीलन ग़मखार छुख।।०।।
चानि दरबारु छिन प्वन्य तय पाफ्य,
न छि तति शाफ्य न छि संताप्य।
मूखीदारूक चूय म्वखतार छुख।।
बेकसन बेवसीलन ग़मखार छुख।।०।।
येलि छुख द्रखन दाद्यन तु गालान,

तेलि छुख नू वुछान कीलन तू कालन।
बाहनू मतू रठतम चूय खानूदार छुख।।
बेकसन बेवसीलन ग़मखार छुख।।०।।

चूय छुख खानूदार कर तू खानदॉरी,
असि थव तू अन्दकुन ॲस्य लगोय पॉरी।
असि कर तू यॉरी पालनहार छुख।।
बेकसन बेवसीलन ग़मखान छुख।।०।।

'राधेशाम' छुय करान ज़ारू-पारय,
खॉल्य मतू कडतन पनूनि दरबारय,
यारानू लागव यारन यार छुख।।
बेकसन बेवसीलन ग़मखार छुख।।०।।

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अर्धरात

अर्धरातन लोयमय नादूय।
कास्तय व्याधूय मॉज भवॉन्य।।

सत्गोर सॉमियस गोड रट पादूय,
न्यर उपादूय रोज़ख चूय।
सत्गोर बोज़िय दाद-बेदादूय।।
कास्तय व्याधूय मॉज भवॉन्य।।०।।

यिरवून्य नावे बोठ चूय लागतम,
दिल दॅर रावतम व्यवहारस।
भक्ते भावुक दितम प्रसादूह।।
कास्तय व्याधूय मॉज भवॉन्य।।०।।

करव क्याह ॲस्य रॅटूय अपूज़ जंजालन,
कोहन तू बालन लॉगिन ॲस्य।

लोलि मंज़ रटहोय पम्पोश पाद्र्य।।
कास्तय व्याधूय मॉज भवॉन्य।।०।।

माज़ि निश शुर छु करानुय बाशे
तस छय आशे चानिय सूत्य।
चेय कुन वुछिथ्य करान संवाद्र्य।।
कास्तय व्याधूय मॉज भवॉन्य।।०।।
दया करतय 'राधेशामस',
बुरबाद गोमुत करून आबाद्र्य।।
कास्तय व्याधूय मॉज भवॉन्य।।०।।

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भवसर

गोर दोह गोरत्रय मंगला चार्‌य,
सत्गुरो भवसर तार्‌य म्य।
तवय छुस प्योमुत लवमा हार्‌य।।
सत्गुरो भवसर तार्‌य म्य।।०।।
पंतिम्य भारन कोरनम भार्‌य,
ब्रोंह कुन कार्‌य नज़दीक आम।
गरीबन क्युत छु अजीब संसार्‌य।।
सत्गुरो भवसर तार्‌य म्य।।०।।
यिम ऑस्य तय तिमव रॅटय गार्‌य,
ॲन्य बाज़ार्‌य नॅन्य सोदा।
तॅन्य गय वननूय घॅन्य दिवदार्‌य।।
सत्गुरो भवसर तार्‌य म्य।।०।।
दक्-दक् मत कर तू पख तू वार-वारय,
ब्रोंठ ब्रोंठ छि पकान नाबकार्‌य।

रस्–रस् वातख हंस–द्वार्‌य।।
सत्गुरो भवसर तार्‌य म्य।।०।।
च़्यय ह्यू याचुक अन्या भारय्,
सत्गोर द्वार्‌य शूभरावख
पानस ख्यन–च्यन त् लूकन लार्‌य।।
सत्गुरो भवसर तार्‌य म्य।।०।।
यि छुय पकुन शमशेरि–धार्‌य,
यिथ व्यवहार्‌य नख्‌ वालुन।
च् छुख परान लारुक द्वारय।
सत्गुरो भवसर तार्‌य म्य।।०।।
राज़यूग दारस खस वार्–वारय,
पूर पॉठ्य च्य शुमार्‌य थाव।
कुस आव कुस गव कस क्याह धार्‌य।।
सत्गुरो भवसर तार्‌य म्य।।०।।
कर्म रॅस्त्यव कोरहस मारय,
यिमन न् कार्‌य बेयि ओस कांह।
तिमन ति नॅन्यतन यमि संसाश्य।।०।।
सत्गुरो भवसर तार्‌य म्य।।०।।
'राधेशाम' छुय करान ज़ार–पारय,
बॅचिरावतन यिति व्यवहारय।
तेलि क्याज़ि कोरथन बॅल्य आवारय।।
सत्गुरो भवसर तार्‌य म्य।।०।।

भजन स्वामी क्रालबब

नन्दलाल जियन वोनमुत पानय,
क्रालबब छुयय मोत मस्तानय।
छय दया छुय दयावानय।
क्रालबब छुयय मोत मस्तानय।।०।।

धन भाग्य छिस मॉलिस त् माजे,
ज़ाव यस निश सोन माहराजे।
स्योद साद् छुय स्योदुय रोज़ानय।।
क्रालबब छुयय मोत मस्तानय।।०।।

पार्य लगसय साद् कायाये,
कुस वात्यस गोर सीवाये।
माजि हुंद वाख स्योद गछ़ानय।।
क्रालबब छुयय मोत मस्तानय।।०।।

गोड् सीवा कॅरन माजे,
ओस प्राराण गुरु माहराजे।
कर वाति ओस वत् वुछानय।।
क्रालबब छुयय मोत मस्तानय।।०।।

गॅय माता तस स्वर्गवॉसी,
मन चंचल चॅय् गोस उदॉसी।
सत् गोरस ओस नाद लायानय।
क्रालबब छुयय मोत मस्तानय।।०।।

लव् कॅरनय सॉरिस्य् कारस,
ब्यूठ मंज़ सुय सत् गोर द्वारस।
मराज़ कमराज़ गव यकसानय।।
क्रालबब छुयय मोत मस्तानय।।०।।

आय कम कम तिम गय बॅलिथ्य्।

मॅत्य छि मस्तान् सूराह मॅलिथ्य।
तोर् आयि वदान तय योर् गय असानय।।
क्रालबब छुयय मोत मस्तानय।।o।।

कॅरितव दर्शुन वुनिक्यन छि वेला,
अथ हुशिरिस मंज़ छि रास लीला।
पछ़ नय यियी कर त् सखर पानय।।
क्रालबब छुयय मोत मस्तानय।।o।।

'राधेशाम' छुय तन मन अर्पण,
पान वन्दहय ह्वन च़रण कमलन।
दया कॅरिज़्यस दयावानय।।
क्रालबब छुयय मोत मस्तानय।।o।।

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भजन स्वामी क्रालबब

वत् लोसम ब वुछान चाने,
दित् दर्शुन क्रालबब म्याने।
ज़िन्द् रोजुन म्योन बेमाने।।
दित् दर्शुन क्राल्बब म्याने।।o।।

वोन्य च् सत्गोर ह़्यय म्योन आधिकार,
चानि दयायि लगि भव् सर् स्य तार।
कॅरिथ पाप म्यॉन्य आने माने।
दित् दर्शुन क्राल्बब म्याने।।o।।

पाद चॉन्य हृदयस अन्दर,
करय पूज़ा ब् मनि अन्दर।
चरण छलय ब् आशिवाने।।
दित् दर्शुन क्राल्बब म्याने।।o।।

ही त् कोसम वति वोथरावय,

नरि आलवय लरि पान सावय।
दित् नज़र असि कर्म् लाने।।
दित् दर्शुन क्राल्बब म्याने।।०।।

खबर सॉर्य च्य ब् क्याह भावय,
दॉर छम न् मूच़रॉविथ हावय।
कॉर लूस्य गॉर क्याह ज़ाने।।
दित् दर्शुन क्राल्बब म्याने।।०।।

कथ् चाने सार्यय गोर-वाख,
माने तमिकुय ज़ानि क्याह गॉर शिनाख।
ज़ानि सुय युस तुलि अलबाने।।
दित् दर्शुन क्राल्बब म्याने।।०।।

पान वन्दयो मति मस्तानय,
ॲस्यस ऑस्य प्राराण आशावानय।
दिलशाद करिथ अज़ गरि साने।।
दित् दर्शुन क्राल्बब म्याने।।०।।

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सत्गोरस कुन ज़ॉरी

(गूर्यपूर बुमय आश्रमस मंज़)

सत्गोरो लगयो बलाये लोलो, बलाये लोलो,
ॲस्य आयि योर चानि माये लोलो, माये लोलो।
असि थाव पनुनुय साये लोलो, साये लोलो।।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

नदामत ह्यथ कल् नोमरॉविथ, कल् नोमरॉविथ,
त्रॉविथ लूक लज़ाये लोलो, लज़ाये लोलो।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

रंग्-रंग् तंग ॲसरू ॲन्य संसारण, ॲन्य संसारण,
नंग् कॅर्य संग् दूष येम्य व्यवहारण, येम्य व्यवहारण।
आमृत्य छि योर भ्यक्षाये लोलो, भयक्षाये लोलो।।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

अनुग्रह खल् मंज् कॅर्यतोम यॉरी, कॅर्यतोम यॉरी,
कर्मफल तूल्यतोम त्राये लोलो, त्राये लोलो।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

सत्गोर छु आसान पर उपकॉरी, पर उपकॉरी,
कॅर्य तोम यॉरी, कॅर्यतोम यॉरीए, कॅर्यतोम यॉरी।
लग् ह चानि बारगाहे लोलो, गाहे लोलो।।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

दया मुर्खन मूर्खॊय भावस, मूर्खॊय भावस,
लग्होय नावस, लग्होय नावस, लग्होय नावस।
स्यदकर मनि कामनाये लोलो, नाये लोलो।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

लगहा साधन संतन पादन, संतन पादन, संतन पादन,
अन्द्नम कर्मृन्य न्याये लोलो, न्याये लोलो।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

'राधेशाम' छुय करान ज़ॉरी, करान ज़ॉरी, करान ज़ॉरी,
कॅर्यतोस यॉरी, कॅर्यतोस यॉरी, कॅर्यतोस यॉरी।
अथ् डॉल्यतोस कर्मलीखायि लोलो, लीखायि लोलो।।
ॲस्य आयि योर चानि माये लोलो, माये लोलो।।०।।

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ज़ॉरी

अज़ छुम क्रालबब योर यिवानुय,
सूय शॉदियानुय छुम।
भावूक्य कोसम छुस वोथरानूय।।
सुय शॉदियानूय छुम।।०।।

अनज़ान छुस तय करतम ज़ानूय,
मति मस्तानय लगहय बॅ।
च़्यय पत् द्रामुत छुस हॉरानूय।।
सुय शॉदियानूय छुम।।०।।

पानि मंज़ खारतम छुस ब् यीरानूय,
दानय दानय गोमुत छुस।
ज़ानख पानय छुख दयावानुय।।
सुय शॉदियानूय छुम।।०।।

चानि यिन् हर कॉंह घर् प्रज़लानूय
च़रणन वन्दूहय पानूय ब।
ऑशीर वादस छुस ब प्रारानूय।।
सुय शॉदियानूय छुम।।०।।

वति यिन् रावय छुय अनज़ानूय

कथ् म्यानि छुख् बोज़ानृय च़
सथ छम चॉनी वथ हाव पानय।।
सुय शॉदियानृय छुम।।०।।

सोरुय पानय छिव करानृय,
सोनुय बहानय छु।
'राधेशाम' अन्ज़ान त् वनिक्याह ज्ञानृय।।
सुय शॉदियानृय छुम।।०।।

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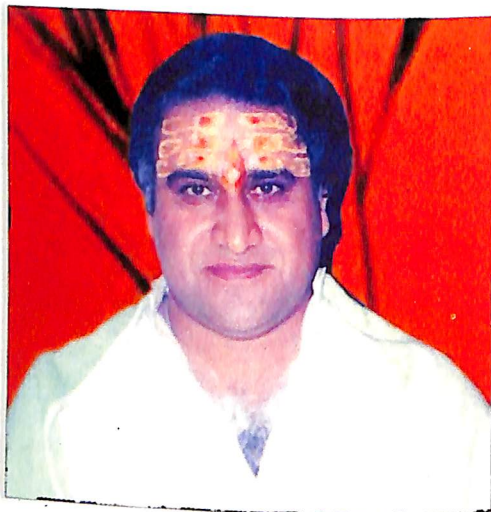
Call for Support :

The author being a devotee of Swami KralBub Ji Maharaj and has written this book on Param Guru. The Author request the public in general and devotees of Kralbub Ji Maharaj in particular for help in developing this book into voluminous one by sharing their experience and incidents - with Swami Ji. It will give me an immense pleasure for receiving any information/guidance regarding the same.

Hope you will forgive me for error and omissions if any. With the blessings of Kralbub Ji Maharaj, the book will have an up-to-date edition every year for distribution among the devotees of Param Guru.

"Shine on me
Reverend Bub!
So that I Reflect
Thy Light"

REVINDER BAKSHI
105-Durga Nagar, Sec-I,
P/o Roop Nagar, Jammu.

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